

10th October 1757

2

THE MERCHANTS MANVELL,

Being

A step to Stedfastnesse,
tending to settle the Soules
of all sober minded Christian
Catholiques, as they haue beene
taught, and learned the Lord Iesus
the Sauiour, in the Holy
Catholike Church.

By WILLIAM LOE.

1 Cor. 15 58.

*My beloved Brethren, be ye stedfast, and
immoueable, alwayes abounding in
the worke of the Lord, forasmuch as
you know that your labour is not in
vaine in the Lord*

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TO
THE RIGHT
Worshipfull, the
Gouvernour, Deputies,
Assistants, and Generality
of that ancient and worthy
Fellowship of Merchants
Adventurers wheresoe-
uer residing:
Grace be multiplied in Christ,
with all happy, and prospe-
rous successe in all their ex-
portant, and important
Adventures both
by Sea and
Land.



Hiese, and Chri-
stian Company,
(for it is your
merria makes your Title,
A 2 and

and not I, and since you
cannot change your merit,
I will not change your
Title:) Vouchsafe him,
whose yeares doe pleade so
plaine a Prerogative, and
so faire a Priviledge, that
nothing is, or can be as yet
expected from him, but an
essay at the most; especi-
ally, in a subject of so high
& heavenly a nature, as is
the thrice sacred Maiesty
of Divinitie. Vouchsafe
him, I say, to render an
account of the hope of his
Faith he hath in Christ,
who blesteth God dayly,
that hath enabled him to
understand his Principles,
and in some measure of
grace to practise them: the
summe that I would say is
this

Dedicatory.

this. On Earth I beleene
that GOD hath a blessed
Communion of holy ones, an
heavenly household of Faith,
the fruitfull Sponse, and
faithful Church of Christ;
Which Church is most ne-
cessary of all pious people
diligently to be sought out
for among all the Societies
of Mankind in the World,
and being found out it is
most conscionable, and most
comfortable for them to
settle therein. For Whose
Communion should Gods
people embrace? Whose
directions should they fol-
low? and in whose iudge-
ments should they rest? to
satisfie, and resolve them
in all points both of Con-
trouersie, Conscience, and

The Epistle

consequence : but in that
saving Truth, which is
found no where else in the
Whole Worlde, but in
the doctrinall Principles,
and supernatural Verities,
which that sacred Societie
haue alwayes receiued, re-
tained, relied upon, and
dyed for in times of Perse-
cution. In all ages there-
fore all sober, wise, and in-
dicious people, haue euer
made more pretious ac-
count of Bookes of Princi-
ples, then of those, that are
Written of any other argu-
ment Whatsoeuer. And
vndoubtedly there was ne-
uer any treasure held more
rich, and pretious by those
that knew how to prize,
and value things aright,
then

Dedicatory.

then bookes of that kinde,
which peremptorily pre-
scribe against all prophane,
uncertaine, and vsound
nouelties. It caused there-
fore a great light in the
Church, to say, that hee
would not so much as dis-
course, much lesse dispute
or argue with any man con-
cerning sacred and diuine
things, unlesse he first dis-
couered whether hee held
the generall Principles,
wherein al true Christians
doe, and euer did agree.
Wherein if hee found him
to differ and disagree, hee
prescribed against him as
against a Nonice, Noue-
list, and Stranger from
the common wealth of the
Israell of GOD, and as

The Epistle

one that had no part, nor fellowship in that holy businessse. Which wise, godly, and resolute prescription of that holy man, if it were put in practise at this day, in this talkative age of ours about matters of Religion, there would not be questions of Controuersie so many in number, and so intricate in nature to distract the giddy multitudes, there would not bee so many idle Gossips, and Romish collapsed Ladyes and others, who at thirty, forty, fifty yeares of their age and upwards, are to chuse what Religion they should be of, and to seeke what grounds to stand vpon, and there would not be such praxal-
lent

Dedicatory.

lent perswasion with so many misperswaded subjects among vs, by those subtile Emissaries of the Iesuiticall Frie; but the people of our Nation would more closely sticke to their Principles, and line, and die in the Piety, and practise of the institutions, and instructions of their Mother-Church of England. As for the Mistis Church (the now Romane Church I meane) which like an imperious Ex-presse would, and doth endeavour to domineere over all; that Patriarchall Prelate, Doctor Morton, Bishop of Couentric and Lichfield, hath lately in his Booke entituled The grand

The Epistle

grand Imposture, demonstratively showed to all sober, and well disposed mindes (that are not stupefied with the Latian Lateran poyson) to be most Antichristian, and abominable. I haue endeuoured in this little *Manwell* which I haue collected, and compiled out of his papers (who is most neere, & deere vnto me on earth) to say nothing but what is consonant to the Doctrine of my Mother Church the Church of England: whereof that I am a sonne, and wherein that I liue, I blesse GOD with all my heart, for I iudge it my better being after my first being in the world, and I
hope

Dedicatory.

hope thereby to attaine
to my best bring in eter-
nall happinesse, through
Iesui Christ my most deere
Lord and Saviour. That
I call this collection the
Merchants Manuell, it is
for that I principally de-
sire it should be fostered, fa-
voured, and followed in the
practise thereof, by the
younglings of your society:
as for others, whose yeares
require stronger meate, it
may bee to them onely as a
remembrancer is to a great
Person of State. That I
dedicate it to your Com-
pany, enquire not farther
after the reason then this,
that I professe, and protest
that herein I imitate only
him (Who is more deere
unto

The Epistle

unto mee then my owne
bloud) whose sincere affe-
ctions towards your fel-
lowship both publicly in
his constant preaching, and
praying & pruiately in his
usual & familiar discourse
are abundantly testified to
as many as heare him, and
know him. I leaue there-
fore this my boldnesse to be
conceined of by you all; as
your generall censures in
your publique meetings,
and indiuiduall iudgments
in your senerall breasts, shal
be guided by your discrete
wisdomes in the light of
the Almighty God. To
whose saving mercies in
Christ, I recommend you,
and all your lawfull negoti-
ations undertaken for the
hus-

hubanding and exporting
the manufacture of the
staple commodity of the
Land, for the great reliefe
of the laboring poore with-
in the Land, and for the
particular increase of every
one of your personall estates
to the good of the Land,
and the glory of your God,
and desire I may be by you
reputed but worthy of be-
ing

*Yours in the ser-
vice of Iesus
Christ to bee
commanded,*

W. L.

Cambridge Trin.
Coll. October 30.
1627.





Consider these
holy Oracles be-
fore your Con-
fession of
Fact.

O That there were
such an heart in
this people (saith the
Lord) to feare me, and
to keepe all my Com-
mandemēts alwaie, that
it might goe well with
them, and their Chil-
dren for euer:

Deut. 5.29.

Hee that hideth his
sinnes

Pro. 28.13.

sinnes shall not prosper,
but hee that confesseth
them & forsaketh them
shall haue mercie.

1 Io. 19.

If wee confesse our
sinnes, hee is faithfull,
and iust to forgine vs
our sins, & to clense vs
from al vnrighteousnes.

2 Io. 2. 1. 2.

If any man sinne, we
haue an Advocate with
the Father, Iesus Christ
the righteous, and he is
the Propitiation for our
sinnes.

Ponder them in your
heart with silent,
yet instant groan-
ings after perfecti-
on, and then say.

THE



THE
MERCHANTS
MANVELL.

A Confession
of sins, as we take
a view of our selues,
and of all the masse of
mankinde, in the cleare
Mirroure of Gods
Mandats.



Lord, God
of my life,
and liueli-
hoode, Fa-
ther of mer-
cies,
B

cies, and the onely comfort of thy children: Lend a gracious care I most humbly entreat, and cast downe vpon me a mercifull eye of pittie, and compassion, for Iesus Christ his sake.

Vpon mee (sweet Father) vpon me I say thy most miserable and most wretched creature, the chiefe of great and grievous offendours, who when I set before mine eyes the glasse of thy law, and reflect vpon my selfe.

Rom. 7.

I see thy sacred Law to be most pure, holy, & good, but my selfe to bee most vile, most vngodly, & full of spots, of all kinde
of

of impurities , both of
the flesh, & of the spirit.

Com. 1. *Thou shalt haue
no other God but me.*

FOr thou O my God,
hast commanded mee
by that terrible voyce of
thy Law, in some mea-
sure to know thy will, to
beleue in thee by the ac-
knowledgement of all,
and euery one of thy
Commandements, Iudg-
ments, Promises, Perfor-
mances, and Mercies.

To trust in thy father-
ly Prouidence, to expect
thy Promises, and waite
for thy Performances
with patience, in hope,
to liue alwayes in filiall

B 2 feare,

Col. 1. 10.

Heb. 11. 6.

Psa. 55. 22.

Rom. 8. 24.

Psal. 16. 3.

Gen. 5. 24.

feare, and awfull regard,
as one knowing that I
am alwayes, and euery
where in thy presence,
to loue thee aboue all
things, how neere or
deere so euer they are
vnto me, to be humble
vnder thine hand, albeit
I bee not humbled with
any crosse or losse, that is
sensible.

*Ef. 8. 13.**Phil. 3. 1.**1. The. 5. 18**1. The. 5. 18**1. The. 5. 18**1. The. 5. 18*

To sanctifie thee O
my GOD in mine heart
and spirit, by holy and
heauenly thoughts, and
desires, spiritually to re-
ioyce in thee, and in and
for all things to render,
and render all possible
harty thankfulness vnto
thee.

But O Lord, of my
life

life, I most sinful wretch,
haue beene tempted to
thinke there is no God,
and to say so in mine
heart, or to liue so, as if
I should neuer be called
to a reckoning, for ought
that euer I did:

Yea holy Father, I
haue been tempted with
blindnesse of errours, of
life, and heresies, of false
worship, to be ignorant,
and carelesse of thee, and
of thy reuealed wil, both
by Infidelity, Impati-
ence, and Hardnesse of
heart, the very sparkes
and flashes of hell.

I haue feared men O
my God, more then thy
Maiestie, & through my
Security, Presumption,

Psal. 14. 1.

Ier. 4. 23.

Iam. 2. 26.

Math. 10.

Luc. 14. 26

and want of true loue to thee, O Lord, I haue loued my foolish selfe, my Parents, my Husband, my Children, my credit, my friends : yea mine owne pleasures, and pastimes more then thee.

*Ier. 17. 3.
E 48.**Mat. 4.**Luc. 2. 19.*

I haue put too much confidence in my wealth, and caried my selfe to high in opinion of my wit, beauty, strength, friends, and such like momentany Molchils, whereby I haue tempted thee by vnlawful means, griued thine holy Spirit, and most wretchedly forgot thee O Lord my God.

Yea, O my Father, I haue distrusted thy power,

wer, thy mercy, thy
goodnes, and good will,
and haue cherished car-
nall feares, pride, and
hardnes of heart.

*Rom. II. 20.
2 Reg. 7.*

What shall I doe, O
thou preseruer of men?
my Rebellions are ma-
ny, and manifold, and I
lie downe before thee in
my confusion; for I haue
sinned against thee O my
God, from my youth vp,
euen vntill this day.

O deare Father, rend
my heart, and giue mee
feeling, cleaue it asun-
der by thy piercing spi-
rit, strike good Lord
this hard rocke of mine
heart, that floods of sor-
rowfull repentance may
flowe out in true and vn-

fained griefe, for so foule
offences transacted a-
gainst thee so faire and
gracious a God.

Let not my wants,
sweet Father, stand euer
betweene thee and mee;
but supply in mercie
what is amisse, and de-
fectiue in me: Giue me
a will to desire good;
giue mee a grace to bee
good: graunt mee a po-
wer, and abilitie to doe
good: giue me a loue to
like it, and strength to
continue in it all my
dayes: that I may haue
none other GOD but
thee.

Com.

Com. 2. *Thou shalt not
make to thy selfe any
graven Image, &c.*

THOU, O my GOD,
hast enioyned mee
to vse all ordinary and
extraordinary seruices
that doe belong vnto
thy sincere worship.

All ordinary duties of
thy seruice, as hearing
the word preached, Pray-
er: Vse of thy Sacra-
ments, Reading, Medi-
tation, Conferences:

All extraordinary du-
ties, as Fasting, to hum-
ble mee, to make my
prayers feruent, to cha-
stise my flesh, to preuent
iudgements to come, and

B 5 to

Rom. 10.

*1. Theff. 5.
Act. 17, 1.
1. Cor. 11.*

Ezech. 3. 2.

1. Cor. 9.

10. 3. 5.

Hesl 4.15.

to remoue present iudgments in obtaining mercie.

Psal. 76.*Pf.* 50.14.

Thou hast commanded me to pay my vowes, to vse publique Thankesgiuing, for high fauours receiued, to labour for a measure of knowledge, that I may vnderstand thy will in this thy seruice, yea, and to strue for thy true worship and honour,

Mich. 6.6,7*1 Tim.* 6.14*Hab.* 2. 18.*Ier.* 10.8.

That so I might neither worship false gods, nor thee (O most true God) with false worship, either in representation of thy glorious selfe by an Image, which is a lye, vanity, and nothing in this world.

Or

Or by the least approbation of Idolatry in reliques and rusty monuments, in society with Infidels, in will-worship, in good intentions not warranted by the word, and in monasticall and Popish vowes.

But I, miserable wretch, haue beene apt to conceit to my selfe other formes and fashions of thy worship, after mine owne foolish fancie, I haue serued thee with lip-labour without the heart, and haue too much neglected the blessed meanes of thy seruice, as hearing the Word, Prayer, Reading, Meditation, confession,

*Hosb. 13.2.**Col. 2. 23.**Deut. 4. 25**Mat. 7. 7.**Marc. 7. 6.*

Or

rence, and the like.

1. Reg. 1. 18

Isa. 17. 30,

Psal. 76. 10.

Yea, I feare holy Lord
that I haue hindered and
offended thine holy wor-
ship, either by my neg-
lectfull presence, rotten
speech, cowardly si-
lence, vnseemely ge-
sture, or else by halting
betweene two opinions,
by making rash vowes,
and by breaking lawfull
vowes.

Deare Father, haue
mercy vpon mee, though
my sinnes bee crimson
red, thou canst make
them as white as snowe.
O burie in the bottome
of the Sea all my sinnes,
and all the breaches of
this thy Commaunde-
ment, repaire and make

vp

vp againe, that I may
worship thee in Spirit,
and Truth.

That I may vse the
holy meanes, helps, and
furtherances, of thy true
and sincere worship; as
conference with godly
Preachers, Vowes, Fa-
sting, humble Supplica-
tion to thy throne of
Grace, Ministry of thy
Word and Sacraments,
with the assembly of
godly ones.

O my God thou hast
giuen mee a Sauour, in
that Sauour of mine
thine owne deare Sonne
looke in mercy vpon me,
and grant mee to loue
thee, and all persons and
places that belong to
thy

thy holy worship; that according to thy promise, thy goodnesse may extend to mee, and to thousands of my generations after me.

Com. 3. *Then shalt not take the name of thy Lord thy God in vaine. &c.*

*Leuit. 14.
11.*

Dent. 28.

1 Cor. 11.

I Am obliged, O my God reuerently, and religiously to vse thy dreadfull Name, thy Titles; as Lord, God, *Jehouah*: thine Attributes, as *Mercie, Truth, Power, Justice*; and thine Ordinances, as the *Word, Faith, Sacraments, Creatures.*

To

To consider thy mercie to my selfe in particular, to thy Church, and Common-wealth in generall, to vse the meanes of Saluation profitably, to be thankfull for positive & priuatie fauors. To heare thy Word with fruite, to reade with profite, to practise with pietie, to pray with feeling and seruencie, to sweare religiously in matters of importance, and by the Lord only.

Then O my God hast forbidden me to be a perjur'd person, or to sweare that is false, to sweare in common talk, or to sweare by that which is no God, as by the

2 Sam. 12.
7, 8.

Eph. 5. 20.

Exod. 15. 1.

1 Pet. 2. 2.

Ier. 5. 7.

Math. 5. 33.

Mat. 23. 22.

the Masse, Faith, and
such like.

Lewis. 24.
15, 16.

Thou hast warned me
not to blaspheme, or to
use the least tittle that
favoreth of the con-
tempt of thy Maiestie, or
carelesly to use thy glo-
rious Name in common
talke, or to curse either
mine enemies or my
selfe.

Es. 45. 23.

Es. 66. 2.

Luc. 13. 1,
2, 3.

Thou hast charged me
not to abuse thy Crea-
tures by Lotts, Supersti-
tion, Astrologie, popish
Consecrations, or to
make iests of the Scrip-
ture phrase, or lightly to
passe over thy iudge-
ments which are seene in
the world, or to cause
thine enemies O God to blas-
pheme.

blaspheme by my dissolute conuersation.

2 Sam. 12.
14.

But I (most wretched creature) haue taken thy name in vaine by vaine thoughtes, vaine desires, vaine words, vaine actions, by carelesse and vnreuerent vsing the names of thee my God; as *God, Lord, Christ, Iesus*, and the like, in my common and frequent talke.

Mal. 1. 6.

Yea O Lord, I haue abused thy blessed name by swearing vainely, rashly, falsely, by speaking courfly of thy blessed name, by cursing, by idle and curious questions, by iests, scoffes, taunts, and I haue sinned O my God, in not rebuking

1st. 5. 12.

2 Pet. 3.

Ef. 22. 13.

Es. 22. 13.

king those that I haue
heard abuse the same.

Ecc. 4. 17.

I haue heard thy most
sacred name spoken of,
and haue not been so a-
tentive or so delighted
therein and therewith as
I should; yea euen when
I haue heard thy name
preached of publiquely,
and receined the Sacra-
ment.

*Act. 17.
Pro. 17.*

O God, I haue sligh-
ted thy Iudgements, bro-
ken my vowes made at
Baptisme; and sithence
(yea I haue O Father,) I
haue presumed on thy
mercies, found fault with
thy creatures, made out-
ward profession of thy
most glorious name, and
liued within mine owne
walles

*2 Tim. 3.**Tit. I. 16.*

walles very prophanely
and hipocretically: O
my sinfull flesh, espie
thine owne case: O my
God, wash me from all
my sinnes: O my sweet
Sauio^{ur}, who seeth not
what man is without
thee?

Full heauie laden come
I to thee, O tender hear-
ted Father: as thou hast
promised, refresh and
ease my trembling heart,
my carefull minde, my
fearefull conscience, that
I may haue a zeale to thy
glory aboue all things in
the world, and may mag-
nifie thy name for euer.

Com.

Com. 4. Remember thou
keepe holy the Sabath
day, &c.

Ef. 56.23.

Moreouer, O my
sweet God, thou
hast commanded me to
prepare my selfe to all
holy duties, when I in-
tend thy solemne ser-
uice, as before I goe to
Church, to dispose of
& to dispatch all world-
ly occasions.

Psal. 4. 4.

Pro. 28.13.

Mat. 7.4.

To reconcile my selfe
vnto thee, in examining
mine owne Soule, in con-
fessing my sinnes, in cra-
uing pardon for them,
and desiring supplie of
my wants, and in being
ready addressed to heare,
read,

reade, sing, pray, meditate and conferre.

In the congregation thou hast commanded me to behaue my selfe as in thy presence (O God,) to apply all I heare vnto my selfe and to mine owne conscience, in reproofes to be humbled, in thy promises to reioyce, for mercies to be thankesfull, and earnestly to desire graces.

After the assemblies, to pray for a blessing on what I haue heard, to meditate thereof by my selfe, to conferre with others, to instruct my familie, and to thinke on thy workes, power, wisdom, mercie and goodness.

All

Psal. 27.8.

2 Reg. 22.

Rom. 5.1.

Pf. 119.4.5

Psal. 1.2.

Gen. 18.19.

Rom. 1.20.

*Luk. 23.**Ex. 23. 8.**Es. 58. 13.*

All this ought I to haue don to sanctifie thy Sabaths, and much more, in rising early for my better preparation ther-vnto: But I sinfull creature haue grievously offended thee (O God of rest) in eyther being absent from thy congregation vpon slight occasions, or vnprofitably present; and by too much eating and drinking, I haue made my selfe vnfitte for holie duties and godlie purposes.

I haue vsed recreations not fit, I haue sought after mine owne profits and pleasures, spoke mine owne words, euen worldly speches, and
im.

imagined vain thoughts,
travailed vnnecessarie
iournies, don the works
of my callings, external-
ly obserued thy Sabaths
O God, without the in-
ward power of godlines.

Morcouer, O God, I
haue beene weary in thy
Seruice, and haue wished
both Sermon and Sabbath
at an end, or else I haue
spent the day idly in
my selfe, and carelessly
toward my family com-
mitted to my charge.

What shall I doe O
thou preseruer men, thy
mercic is most meruai-
lous toward mee, who
art contented with one
day in seauen, and yet I
miserable and sinfull
wretch,

Mal. 1.

Amos 8.

wretch, haue not remembred to keepe it holy vnto thee as I ought.

Whereas O my God thou mightest iustly a thousand times haue made an ende of mee amidst my delights, my dalliances, my daunces, yea betweene my combe and my glasse, and haue asked mee whether that were to sanctifie thy Sabbaths, or to honour thy name, as to swill, to bibble, to wallowe, and tumble in bed vntill noone, with too too many such idle vanities. O sweet Father, if thou be not mercifull, we shal surely feele thy heauie hand for these our disobediences. For

For I ought to haue
 spent thy holy day in the
 reading of the Scrip-
 tures, and other Bookes
 of godly men as helpes
 thereunto, in singing
 Psalms, & holy Hymnes,
 in relieuing my poore
 neighbours, in visiting
 the sicke, in comforting
 the afflicted, in making
 peace among my neigh-
 bours, and in instructing,
 reproofing, and admoni-
 shing.

Awake me deere Fa-
 ther, thy poore and hum-
 ble childe, graunt me a
 touch & sensible feeling
 of all my sinfull defects,
 with remorce of consci-
 ence, but O Lord neuer
 lay them to my charge.

C

For

Act. 8.
Heb. 6. 1.

Ephes. 5. 19
Math. 25.

For thy pittie sake in
Christ, encrease my zeale
touching this thy Com-
mandement: Encrease
in me a care, and consci-
ence so to liue, that thou
maist bee honoured, thy
power magnified, others
may bee moued by my
good example to bee
good, and saue my soule
in the great day of iudg-
ment, and whiles I liue,
cause me to haue an espe-
ciall eye to remember
the sanctifying of thy
Sabaths.

*Com. 5. Honour thy Fa-
ther and Mother, &c.*

THou hast further cō-
maunded me O my
God,

God, to reuerence in heart, word, and behauiour, all my Superiours, whether they be parents Ecclesiasticall, Political, or naturall, to be obedient vnto them, to pray for them, to loue them, to imitate their vertues, to esteeme reuerently of my equalls, and to preferre them before my selfe.

In my selfe thou hast charged me to walk vp-rightly, to maintaine my reputation with honestie, to walke religiously toward thee O GOD, righteously toward me, and soberly in mine own deportment; yea, to giue good examples to

1 Pet. 2. 13

Rom. 13. 1

1 Tim. 2. 2

Phil. 4. 8.

Tit. 2. 12

Phil. 3. 13

Iob 8. 31.

Inferiours, to yeeld vn
to them in all good
things; and not to despise
them in the least.

Ephes. 5.

Thou hast enioyned
me obedience, and sub

Ephes. 6

iection to mine owne
Husband, to bee his hel-
per in all good things;
to bee fearefull to dis-
please him; to honour

Prov. 17. 6.

and obey my Parents,
and with all loue and
thankfulness in some sort
to requite their careful-
nesse.

Heb. 13.

To submit my selfe vn-
to my Pastour and Mini-

1 Tim. 2.

ster, to pray for him, to

1 Tim. 5.

giue him double honour,
not to follow Strangers,

Gen 18.

to deale equally with
my seruants, to be care-

Col. 4.

full

full for their soules and
bodies, to pay them their
dues, and not to be rig-
orous vnto them.

But I sinfull wretch
haue dishonoured my
Superiours, scorned and
disdained my Equalls,
discredited my selfe by
walking inordinately, in
conceiting too well of
my selfe, and to my in-
feriours, I, GOD thou
knowest haue giuen full
ill example.

I haue beene tempted
to disobey, and in mine
heart to despise, and to
become disloyall to my
Husband, both in want
of true loue, and faithfull
affection, as also in fro-
ward wordes, sullen
C 3 lookes,

Hest. 1.

2 Sam. 6.

Eph. 5. 33.

1 Pet. 5. 4

lookes, and vnseemely
behaviour; yea, I haue
in my youth dishonou-
red my Parents, murmu-
red at their correction,
and contemned their ho-
ly counsels.

*Heb. 13.
Col. 4.*

I haue not giuen due
honour vnto my Mini-
ster, nor prayed for him
in his labours, nor payed
him for his paines, but I
haue followed Stran-
gers, neither haue I so
diligently cared what
seruants I haue receiued,
nor yet so carefully as I
ought, haue I cared for
their soules health, nor
relieued them in age and
sickenesse.

*1o. 10. 5.
Psal. 101.**Gen. 18. 19*

O Lord, looke in mer-
cie vpon thy seruant, and
for-

forgiue me, for I am sorie in my heart, and promise by thy grace to walke more orderly.

Thou hast loue in store I know it, now in life I seeke it ; yea , and thou hast iudgements also in store , euen from mine owne lawes , to disgrace and dishonour mee, if thy sacred perswasion preuaile not. O salue my conscience sweet Father in this, and cast not in my teeth my vile corruption , but graunt me to honour my Parents, that I may see holy , and happy dayes for euer.

Com. 6. *Thou shalt not kill.*

Pro. 16. 17.

Ephe. 5. 15

THOU O my GOD, hast further charged mee by all possible meanes, to preserve the life of the soule and bodie, both of my selfe and others.

Mat. 16. 26

Iac. 2. 20.

Heb. 2. 3.

Psal. 5. 10.

First, of mine owne soule, in walking warily in the narrowe path of life, to auoyde the euill in the world (as much as I can) which destroies the soule, not to liue in anie knowne sinne, nor to neglect anie meanes ordained to saluation, as Hearing, Reading, Praying, Conferring, Confessing,

fessing, Sacraments,
Vowing, and the like.

For my bodie, thou O
my God hast commaun-
ded me to vse wholesom
foode & cloathing, holy
and honest mirth, which
preserue life, to keepe a
good conscience, to a-
uoyde all ill companie,
and all contagious disea-
ses, and to vse the helpe
of Physick and exercise.

Concerning the soules
of others, especially of
those of my Familie, I
ought to haue taken all
occasions, to promote
their Salvation, to testi-
fie my dislike of their
sinnes, to admonish, ex-
hort, reprove, and in-
struct them in all pati-

C 5 ence,

2 Tim. 3.
Pro. 17. 22.

Pro. 13. 18.
Mat 19. 12.
1 Tim. 5. 23.

1 Cor. 10. 33.
Ezech. 33.

1 Thes. 5.
Heb. 10.

2 Chron. 34

ence; to giue them good example, yea & to compell them, if it lie in my power to outward obedience.

Mat. 18. 6

To be griued for the murther of souls by idle, blinde, corrupt, and lewd liuing Ministers, and by no meanes ought I to haue giuen offence by my scandalous life.

I Io. 4

And concerning the life, & person of others, thou O my God, hast bid me loue them as my selfe, and to preserue their life by all good meanes; yea, to make their life comfortable vnto them, as much as lieth in me, and to seeke peace with all men, by all kinde of curtesies,

Ezech. 18. 7.

tesies, meekenesse, kindnesse, and all long sufferance.

To preserve the reputation and good name of others, to deale iustlie, to defend, and rescue them that are wronged, to conster all to the best, to passe by offences, to visite and comfort the sicke, to shew the works of Mercie, whereby life, goods, and good name are preserved.

But I dust-creeeping creature, a worme, and no man, haue beene cruell to mine owne soule, by walking inordinatly, by continuing in known sinnes, and in either reiecting the foode of

Rom. 1. 29

Prou. 19. 20

Exod. 2.

Mat. 23

Iac. 1. 17

Pro. 8. 35

Prou. 11. 19

Prou. 28. 9

Iac. 1. 22

of my soule, or in not obeying it.

*Mat. 5.
Ephes. 4.*

And as touching my bodie, I haue beene, and am subiect to enuie, anger, rashnesse, surfetting, intemperance, & worldlie grieffe, yea, and to follow the worlds fashion in excesse of ryot, where by I feare I am almost become my selfe-murtherer.

1 Jo. 3. 12.

Gal. 2. 12.

As for others, I haue offended toward them in giuing them ill example, and offence, prouoking, or tempting at the least others to sinne, or encouraging them to sin, or in sinne.

*Mat 18. 6.
2 Sa. 16. 21*

Neither haue I as I ought testified my dislike

like of sinne, nor punished Offendours, (if it lay in my power) for ill doing.

Besides, O my God, I haue not shunned all occasions that might hurt either in heart, word, or deed: In heart, as vnadvised anger, malice, hatred, enuie, and desire of reuenge.

In word, as bitter and cursing speaking, brawling, threatening, scoffing, scorning, mocking, nay, nor yet in deed haue I shunned the very act as hath appeared in my churlish behauour, treachery, oppression, grinding the faces of the poore, by cruell and re-
hard

37
1 Reg. 20.

Math. 5.

1 Io. 3. 12.
Rom. 12.

Pro. 12.

Gal. 5.

Es. 5.

2 Reg. 2. 23

2 *Reg* 2, 23

hard improuements of
my rents, and reuenues,
in my fighting, & blowes
either to seruant, childe,
wife, or neighbour.

Aye me poore wretch,
what shall I doe? O thou
Saviour haue mercie on
me, for my heart is stay-
ned with hatred, and my
tongue hath strayed, and
spet venome of euill and
bitter words, euen to de-
uoure (if I could) those
with whom I haue beene
offended.

I haue not, O my Fa-
ther, snubbed my heart,
when I haue perceined,
and felt it for want of
true loue to giue way;
nay, to prouoke my la-
uish tongue to miscall,
reuile,

reuite, and reproach my
neighbour. O the God
of Gods, bee mercifull
vnto mee, and deale not
with mee according to
my finnes, and prouoca-
tions, and temptations
in this kinde, neither re-
ward mee according to
my bloodie minde, that
I haue beene vrged vnto
by Satan: but keepe me
O Lord, and all mine,
from that crying sinne
of bloudshed, that it ne-
uer sticke to me, nor to
any of my posteritie for
euer; but purge and pu-
rifie my heart of all
thought, and imaginati-
on thereof, and forgieue,
and forget what is past,
and look graciously vp-
on

on me thy seruant. that
most heartily blesse and
praise thee for thy pre-
uentions and preseruati-
ons, O Lord my God
and mercifull Saviour.

Com. 7. *Thou shalt not
commit adulterie.*

THOU hast comman-
ded me, O God, to
liue in all holinesse, and
purity, in all honestie,
and modestie, both in
words, lookes, behavi-
our, carriage, apparell;
as also in all moderate
temperance of diet,
 sleepe, pleasure, and the
like.

As also that I be pain-
full in my calling and
place

1 *Theff.* 3.
Ephes. 4.
Gen. 24.

Zeph. 1. 8.

place, to be carefull o-
uer mine eyes and eares,
and in no waies to enter-
taine inticements, but
to preserve Modestie
both in my countenance,
and eyes; in speaking
gratious words, and de-
cent speeches, & in put-
ting on comely, and mo-
dest apparell, that so I
might shew my Chastity
both of soule, and body
in my single life, and
married estate.

But I miserable wretch
haue beene wanton, and
haue bene too subiect to
the lust of the heart, to
strange pleasures, to
nocturnall pollutions, to
effeminate wantornesse,
by idlenesse, lasciuious
attire;

*Psal. 119.**Rom. 13. 13**Gal. 5.**Mat. 5.*

Ezek 16.*Es* 32 *Sam* 11.*Es* 3. 1*Gen* 39.2. *Pet* 2. 14

attire; yea, I haue suffered my selfe to be prouoked hereunto by immoderate eating, and drinking, and other carnall prouocations.

As namely, by idlenes, fashions in apparell vnseemely, leud company, wanton lookes, rotten talke, foolish gestures, vndeceitfull postures of my body, and the parts thereof, leud bookes, lasciuious Pictures, deceitfull dalliance, loose behaviour, and vnnecessary private company, yea euen by intemperate vse of my marriage bed.

By these, and many other such like, O my Father, my soule hath sucked
in

in her bane, & yet I haue
not cared, or haue bene
warned.

Now O God of hea-
uen, giue mee a sence, a
touch, a feeling of my
grossenesse herein, and in
mercy wash my soule, &
my body in the bloud of
Christ, from all impuri-
ties both of the flesh and
of the spirit, for hee in
my flesh hath fulfilled
the whole Law, and that
for me.

Good Lord giue mee
eyes to see, and an heart
to weigh the foulenesse,
and filthines of all man-
ner of pollutions what-
soeuer, and that I may
in heart, soule, and body
loath and detest them;
yea

yea and all occasions, and
meanes that haue or may
intice me ; yea and all
person, places, times, &
opportunities that haue
inticed, or may intice
my fraile, and feeble
flesh to any sensuall, vn-
naturall, beastly, or dia-
bolicall vncleannesse.

This shall I be able to
doe (good Father.) if
thou bee assisting vnto
mee ; Thou, and thy Po-
wer, and thy Mercy shall
worke it in me. Which
vouchsafe vnto me poore
and fraile creature. O
heauenly Father, that I
may glorifie in soule, &
body thy gracious name,
and liue vnpolluted all
my dayes, for thine vncle-
mea-

measurable, & vnsearch-
able goodnesse sake.

Com. 8. *Thou shalt
not steale.*

THou also (ô Lord of
Hosts, & Fountaine
of fauours) hast comman-
ded me to imploy that
estate, thou hast blessed
mee withall to mine
owne good, and to the
good of others.

To mine owne good,
in mine owne lawfull
calling and painefulnesse
therein, to haue an ho-
nest care that nothing be
lost, to be content with
mine estate, to moderate
and limit mine expence
according to my meanes.

Thou also (O my God)
hast

Gen. 3. 19.

2 Theff. 3

1o. 6. 11.

Prou. 12

*Prov. 8.**1 Tim. 5**Ier. 22.**Psal. 37. 31.**Rom. 13. 8.**Prov. 6.*

hast also commanded me with my goods to promote Religion, to maintaine my charge, to further the good of my Neighbour, to performe my promises to men and vowes to God, and to relieue them that want, according as I am able.

To giue euery man his owne, to lend freely, looking for nothing againe; to restore where I haue wronged or borrowed, to pay my debts, and to keepe righteousnesse in all manner of contracts, without any forged cancellation or falsenesse.

But (O most mercifull Father) I haue been idle, inordinate, prodigall in
eating

eating and drinking, exceeding in apparrell and pleasure, and to hard hearted, and to fast handed to those to whome I should haue been more bountifull, or (at the least) beneficiall, yea, I haue been too couctous and hauing, neither haue I bestowed so large a portion according to that thou (O God) hast bestowed vpon me in such a measure and on such persons, in Church and Common-wealth, as I ought to haue done.

The Lord in mercie looke vpon me, and giue me grace to bewaile my sinnes in this case; the Lord giue me pardõ, the Lord

Lnc. 15.

Mat. 12.

Lord giue me faith, O
 Lord change my life to a
 better course, for thy
 blessed name and mer-
 cies sake.

Com. 9. *Thou shalt not
 beare false witnesse a-
 gainst thy Neighbour.*

THou hast further
 commanded me (O
 God) to vse all good
 meanes to nourish the
 credit and the reputation
 both of my selfe and o-
 thers.

Act. 10. 1

2 Sam. 12

Concerning mine own
 good name and credite,
 to seeke it by religious
 liuing, to keepe strict
 watch ouer euery sinne
 that may discredit me,

to

to speake the best of others, to iudge truly of my selfe, to defend mine owne credit, and therein to speake sparingly, but euer to speake the trueth.

And concerning the good name of others, to iudge vprightly, to tender their credit as mine owne, to commend them as they deserue, to defend their credite, to couer their faultes with charitie, to acknowledge thy good gifts (O God) in them, to dislike whisperers and talebearers, that goe idely from house to house and from partie to partie, to sowe discord and strife, to ex-

D hort

Pro. 10.

Psal. 15.

1 Cor. 13.

3 Ia. 1.

Gen. 9.

Pro. 25.

Heb. 10.

hort them to a better condition, to reprove them for the euill, and to remember and reuerence the good that is in others.

Thou (O Lord) hast commanded me to reioyce at the credite and estimation of others, to conser doubtfull euills to the better part, not to beleue running reports, to keepe secret the offence of my neighbour, except it must be of necessitie reuealed.

But (O Father of mercies) I haue foolishly overweened my selfe, and vnderualued others, boasted and praised my selfe, yea, I haue been delighted

lighted to beare my selfe
about my birth, & haue
had a great want of care
for the getting & main-
taining of my good
name by mine offensive
and scandalous lyuing.

And touching others,
I haue lyed vnto them,
and foolishly enuied at
their reputation, I haue
suspected euill without
cause, iudged rashly, ag-
grauated small faulces,
and made my selfe mer-
rie with the infirmities
and infamies of others.

I haue whispered to
hurt and discredit others;
yea, I haue listned to
much to tale-bearers,
slanderers and false accu-
sers.

*Act. 8. 9.**Psal. 31.**2 Sam. 12.**1 Cor. 13.**1 Sam. 1.**Psal. 58.*

*Gen. 19.22.**psal. 52.1.**Rom. 1.**Mat. 18.*

Moreouer, I haue spoken truth with an intent to hurt, and disgrace others, I haue been too apt to take thinges in the worst sence, & thereby lessened the graces of others.

I haue flattered my selfe and others, and deeply dissembled, and haue been most ready to bewray and blaze the infirmities and slippes of others, with disdain of them, and desire of mine owne glory.

O foule tongue, O vaine heart, O foolish babling and prating. What shall I say? Nay, what can I not say (O Father) to accuse my selfe

felfe heerein. O take
from me, sweet Father,
the cursed condition of
Cham, the foule & black
mouth of *Iſmael*, for
there is no miſchiefe to
to the tongue. Put a bri-
dle in my lips, O Lord,
and keepe the doore of
my mouth, let the Lawe
of grace be in my heart,
and ſeeing thou haſt
hedged in my tongue
with a double barre of
lipps, and teeth, make
me able to tame that vn-
ruly euill, and let my
words be as ſo many ſa-
cred ſparkes raiſed from
the fire of godly truth,
and honeſty, that I may
neuer beare falſe witnes
againſt my neighbour,

but euer true testimonie
for, and with my neigh-
bour.

Com. 10. *Thou shalt not
covet, &c.*

ANd thou, O my
G O D, hast com-
manded mee to haue my
thoughts and desires ac-
cording to Charitie, to
be content with my por-
tion, to wish and delight
in my neighbours good.

To strue and struggle
against lust, and euill
thoughts, to keep my hart
with all diligence, to
pray that it might be al-
wayes enclined vnto thy
testimonies, and that it
might euer meditate on
thee.

1 *Theff.* 2.

1 *Tim.* 6. 8.

Gal. 5.

Prou. 4. 23.

face, O my good GOD,
and on all good things
that thou hast made.

Psal. 119.
Col. 3

But I most sinfull, and
most wretched wicked
creature, by mine origi-
nall corruption, and seed
of sinne, haue had sinfull
thoughts of minde, cur-
sed imaginations of hart,
and vaine cogitations of
much euill in mine affe-
ctions.

Iac. 1 14.
Gal. 5.
Gen. 6.
Ier. 4.

Desiring, and foolishly
coueting the things of
other, which are none of
mine, hauing multitudes
of vaine, idle, phantasti-
call, vnfruitfull, coue-
ting, angrie worldly, and
vnsanctified thoughts in
mine heart vnrepented
of, and swarmes of euils

Gen. 8. 21.

Rom. 7. 7.

in my breast enraging,
and setting on fire by
loose desires, the frame
& fabrique of my whole
sinfull nature.

Insomuch, that my ve-
rie rest in the night sea-
son, hath had foule and
impure dreames, which
I (besides the inclination
of my restless nature)
haue set forward by dis-
dicting my body, and by
giuing the raynes to
mine vnbrideled affecti-
ons in the day time.

Yea, O my God, the
Houses, Chambers, Clo-
sets, Fields, Gardens,
Walls, Hedges, Arbours,
Seates, Pillowes, and all
witnesse against me, and
with shriking sound tell
me

me what houres, dayes,
weekes, moneths, and
yeares, I haue spent in
tossing, and turning, and
tumbling vp and downe
such vaine, such vile, such
base, such wretched, such
wicked, such deuillish
conceites, as I would not
for all the world, O my
G O D, that they were
written in my forehead,
and yet, O my Father, I
am not ignorant that all
things are open, and na-
ked to thy sight; let me
doe them, or thinke them
neuer so conuertly, neuer
so closely in this world.

And if any one (deere
Father) did heare mee
now besides thee, and
shall thinke mee vile in

these Confessions of mine; Let him know O my GOD, I will yet be more vile in this kinde of Confetsion, that I may bee nothing in my selfe, and I am sure that I shall be something with thee, for thou, O my tender hearted Father, wilt take pittie vpon me.

For these things haue I don:, O thou preseruer of mankind; these things haue I done, I say, euen I, and none but I, I know my selfe, O God, better then anie else in the world, and am consci-ous of mine inbred cor-ruptions. O Lord, I therfore confesse to thee, I cry, yea, flie to thee
for

for mercie ; for thou only, O Lord, knowest better then my selfe all mine infirmities, and knowest how in thy mercie to releue me in them.

For ther hath no sin bin committed by any since the face of man, how foule, filthy, haynous, cruell, bloudie, or diuellish so euer it hath been, but I might haue done the same, vnlesse thy gracious goodnesse had preuented mee, O Lord my God, and mercifull preseruer.

But of thy goodnes, O Lord, when I haue slipt, and sinned, thou hast alwayes reserued in mee (since the time that I truly

truely knew thee) the
seeds of thy spirit, wher-
by I haue done that I
would not, being ouer-
born by the rebellions of
my cursed nature, and
yet euen that with ma-
nie reluctations and pe-
nitencies, hauing had a
strugling before, a feare
therein, and a remorse
afterward.

Such hath beene thy
goodnesse, O Lord, vnto
me, to smite mine heart,
to enlighten mine eyes,
and to make mee not to
rest, vntill I had gayned
againe my peace, and
reconciliation in Christ.

Yea, when I haue done
many things against the
light of mine owne con-
science,

science, notwithstanding the good motions, and checkes of thy sacred Spirit, not of infirmity onely, but of purpose, not for a short time, but of long continuance, even by relapsing very often into manie of them after purposes, promises, and vowes made against them: and that which is worst of all; when I thought thee, O God, such an one as my selfe, then I say euen then thou didst reach forth thine helping hand, and lift my feete out of that mire, and didst order my goings.

Now therefore, O Father, seeing it hath pleased

sed thee to set these things before mine eyes, I see how vgly and deformed I am, I came to thee good God to be reformed, and hope to bee transformed by thy Spirit, to pertake of the deuine nature, and in some measure or other to bee made conformable vnto Christ my Sauour.

And building my most pretious faith vpon thy promises in the remission of sinne. I feare not, not that I haue not sinned, but because my Christ Iesus hath not sinned, therefore I feare not.

In whose name, merit, and mediation, I lye at the
the

the gate of thy rich mercie, and intreate for thy promise, for thine oath sake which thou swearest vnto *Dauid* a sinner, and for the passions & grievous sufferings of my Lord Iesus, to forgive all my sinnes past, and present; yea, and good Father graciously prevent them to come.

This I begge, this I craue with all the bowels of mine affections, my flesh trembling, mine eye watering, my soule groaning, and all the strings of mine heart enlarged, saying, O wretched man that I am, who shall deliver mee from the body of this death?

O

O my God, thou art
my deliuerer, and the
lifter vp of my head, for
Christ his sake seale my
soule a pardon. What
passed is, good Lord for-
giue, and make mee bet-
ter ere I dye. Let this
day Saluation come vn-
to my house. Let this
day my soule reioyce in a
true and vnfained con-
uersion, and in encrease
of thy fauours. Giue
me a portion of grace to
bee good in my selfe:
Giue mee ability, and a
readinesse to doe good
to others all my life, so
shall I praise thy name,
sing Hymnes of my de-
liuerance vnto thine ho-
nour: comfort and con-
uert

uert others vnto the glorie of thy grace, and vterly abandon the rages and furies both of the world, the flesh, and the deuill.

And good Father, when any glauncing, or suddaine thought suggested to my minde by Satan, seeketh to wound my soule, let it as suddainly vanish away, and send it backe to hell whence it came, that it may neuer trouble or disease mee, but that I may assure my selfe, that as long as I giue no consent thereunto, it shall neuer bee imputed vnto me for sinne.

Graunt me, sweet Father,

ther, a pure heart toward my neighbour ; fill mee with holy cogitations, and motions of the spirit, and helpe mee in all the conflicts I shall sustaine, against the euill affecti-
ons, and lusts of the flesh.

Graunt me, O Lord, to liue in thee a quiet life, to dye a comforta-
ble death, to rise in the resurrection of the iust, giue mee a publique ac-
quittance in the day of iudgement, and crowne my soule with immorta-
lity in thine eternall Kingdome.

Say vnto my soule,
and now satisfie it, that
thou wilt euer bee my
Sal-

Salua
and
thy
euer
stor
Tha
dou
Fat
thy
Sau
Gh
for
exi
in
ni
no
b
in
t
f
a
c

Saluation, both in life,
and death, and renue
thy mercies vnto mee
euery morning, and re-
store them euery night:
That the glory may re-
dound to thee, O my
Father, to Iesus Christ
thy deere Sonne, and my
Sauour, and to the holy
Ghost my gracious com-
forter, three persons in
existance, one onely God
in Essence.

As it was in the begin-
ning of the world, is
now, and euer hath
beene ouer all the world,
in all Nations and Coun-
tries, among all faith-
full ones in thy Church,
and shall bee continu-
ed after this wretched
world,

world, is ended in that
euerlasting world of
Angels, and Saints in
the beatificall view, and
presence of Iesus Christ
his glorified bodie for
euermore, O let the
faithfull witnesse in hea-
uen, say Amen. So be it
Lord Iesus, Amen, and
Amen.

In confident assurance
now built vpon thy pro-
mise, that according as
thou art faithfull, and
iust, so thou wilt vn-
doubtedly performe. I
rise from my knees, and
settle my selfe to the af-
fares of this day in my
calling, euer groaning,
and sighing in mine hart
on this manner: O that
my

my wayes were made
so direct, that I might
keepe thy statutes
all the dayes of
my life.

Psal. 119.

* * *



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The Merchants

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Consider these ho-
ly Oracles before the
confession of your
most precious
Faith.

Sanctifie the Lord in
your hearts, and bee
ready alwaies to giue an
answere to euery man
that asketh you a rea-
son of the hope that is
in you with meekenesse,
and reuerence.

1 Pet. 3. 15.

With the heart wee
beleue to righteousness,
and with the mouth wee
con-

Rom. 10. 10.

confesse to Salvation.

2 Tim. 6. 13

Let vs be alwaies ready to witnesse after the example of Christ, a good confession, albeit it be euen before Pontius Pilate.

1 Tim. 1. 5.

Now the ende of the Commandement is Charitie out of a pure heart, and of a good conscience, and of Faith unfained.

Ponder these sayings in your heart with silent, yet instant groanings after encrease, and foundnesse of Faith, and then say.

A



A Confession of
Faith, as it is taught,
and learned out of the
Apostolicall Nicene
and Athanasian
Creeds.

Artic. I. I

I Confesse be-
fore thee, O e-
uerlasting, and
euer-louing
God, and most mercifull
and gracious Father,
that it is of thine one-
ly gift, and goodnesse,
E that

Rom. 10. 10.

that with mine heart I
beleue to righteousness,
and with my mouth I
confesse to Salvation.

For thou art my God,
and my Lord, and I
will not heare either Fa-
ther, or Mother, or Bro-
ther, or any against thee
my God.

Who albeit thou didst
loue all mankind: yet I
owe thee, O my God,
all I haue in my selfe, and
without my selfe, as if
thou hadst loued me a-
lone, and hadst giuen
thy selfe onely for me in
Christ.

Ps. 20. 17.

Who also hast said, I
ascend to my Father, and
to your Father, to my
God, and to your God,
and

and this imboldneth me,
O my Lord, to thinke,
and to say *I beleeue* so for
euer.

Beleeue

Not as the Deuills,
who beleeue and trem-
ble; for I beleeue, O
my God, and am ioyfull
hauiing exultation in my
heart, and exaltation to
thee in my Spirit.

Iac. 2.19.

Neither doe I beleeue
by fits and flashes, or for
a time, but by beleeuing
I feele in my heart the
vnspeakeable fauours of
thy grace to flow, as an
influence into my soule,
and to settle my resolu-
tions for euermore.

Mat. 13.20

Neither doe I care to be able to remoue mountaines by my faith, without any Christian Charitie in mine heart.

But surely, and certainly to know in my minde thy goodnes, and good will toward mee grounded vpon the truth of thy free promise in Christ, and sealed in my heart by the holy Ghost.

Out of which blessed assurance all the wicked of the world shall neuer flout me, nor any, nor all the powers of darknesse shall euer cause mee to doubt of the least iote, or tittle thereof.

For it is eternall life to know thee to bee the
only

onely very G O D, and
whom thou hast sent, Ie-
sus Christ.

Who can then doubt,
O my God, hauing not
onely thy Promise and
thine Oath : but also
Christ Iesus giuen for
vs, and to vs, and thy
blessed Spirit ; assuring
our hearts that wee be-
leeuing, are thy sonnes
and daughters.

In God.

Therefore, O my Lord,
I beleeue in thee my
God, not beleeuing only
of thee in all the truth of
thy Word, nor belee-
uing onely to Thee, that
what thou sayest, is most

E 3

vndoub-

vndoubtedly sure & certaine.

But also I belecue in thee which is more, O my GOD, and wholly, firmly, fastly, and constantly doe trust, stay my selfe, & relie vpon thee, going into thee with mine whole affections, loving thee, and beleeuing to bee made a perfect member of thee.

For I belecue *Paul*, I belecue *Peter*; but O my GOD, I belecue not in *Paul*, I belecue not in *Peter*, but in thee, thee onely who hast an eternall Being, and art one onely God.

Ex. 34. 6.

Who art the Lord, the Lord strong, mercifull, and

and gracious, slowe to
anger, & of great good-
nesse, and truth, refer-
uing mercie for thou-
sands, forgiving iniqui-
tie, transgression, and
sinne.

So constant in thy
truth, that one word
thereof passeth all the
truth of men and An-
gels: so wonderfull in
thy wisdom, that thou
canst over-reach all the
wiles, wills, and malice
of men whatsoever.

Wherefore I thy ser-
uant and votarie, beleene
that thou canst end all
my troubles, breake in
peeeces all the practises
of wicked ones; detect
the most secret flanders,

and punish them ; giue mee thy feeble one true contentment in the very midst of vexations; wipe all teares from mine eies, and all sorrowes from mine heart , as a tender hearted Father,

The Father.

For thou, O my God, hast sent forth the Spirit of thy Sonne into my heart , whereby I crie
Rom. 8.15. *Abba*, Father, and it hath taught mee to worship the Vnitie in Trinitie, and Trinitie in Vnitie.

Not curiously, O my Father , discussing this mysterie, but humbly adoring it in all humilitie,

tie, for I cannot thinke
of one, but the glorious
light of three shineth
about me.

Neither can I againe
thinke of three, but my
heart is straightway re-
flecting vpon one; not
deniing the Substance
because three, nor con-
founding the persons be-
cause one.

But acknowledging,
O holy Father, three in
one, and one in three, the
Glorie equall, the Maie-
stie coeternall: but how
it is, O righteous Father,
flesh and bloud cannot
conceine, because the
heart of man is too too
little to receiue it.

Yet it hath pleased

E 5 thee,

thee, O heavenly Father,
to shadowe this great
Being of thy selfe the
Creatour, in some sort
of resemblances in the
Creatures.

In the Rainebowe I
see the substance there-
of, and many colours
therein, these distinct,
and severall colours are
but one Rainebowe: so
all three persons are but
one God.

In the bodie of the
Sunne are Light, Bright-
nesse, Heate; three di-
stinct Powers, yet but
one Sunne.

In mine owne minde,
are Memorie, Vnder-
standing, and Will, three
distinct Faculties, yet
but

but one Minde.

Adam, Eve, Serph had one, and the same humane Being, or Essence: yet in their manner of existence they are diuers, *Adam* of the Earth, *Eve* of the Rib, and *Serph* of the seede of man.

In all this, O my Father, I seeke not subtilly to explore this vnconceineable mysterie; but I humbly adore it, and most hartely implore thy Maiestie to looke in mercie vpon the weakenes, and misery of thy seruant.

It is sufficient for me to know, that there are three which beare record

1 Io. 5. 7.

cord hereof in heauen, the *Father*, the *Word*, and the *Spirit*, and these three are one.

Io. 3. 16. 17.

It is enough for mee to remember, that three were present at the Baptisme of my Sauour, a voyce from the Father in heauen, Christ the Sonne in the riuer of *Iordan*, and the holy Ghost descending vppon him like a Done.

It is comfort to mee, vnspeakeable to knowe that I was baptized in the name of the Father, Sonne, and holy Ghost, and that I am assured, that the glorious Angels in the triumphant Church, sing to this thy
saered

sacred secret Trinitie,
Holy, Holy, Holy, in
their perfect Holinesse.

I beleue therefore, O
my God, that thou onely
art the Father of my
Christ by nature, and
eternall generation, the
Father of all thine Elect,
by the especiall Grace of
Adoption, and the Fa-
ther of all men, and all
things as they respect
thy Power.

And to mee poore
worme, nothing is so
sweet, as this name of
Father, which when I
once conceived by faith
in mine heart, O how was
I comforted in thee my
God.

For now I am assured,
that

that thou, O my Father,
lovest mee as thy childe,
defendest mee as thy
childe, carest for mee as
thy childe, and correc-
test me as thy childe, ever
in loue, and for my
good.

What should I feare
them? Thou art my Fa-
ther, I am thy childe,
I cannot, I shall not for-
sake thee, thou canst not,
thou wilt not forsake
me, nor suffer mee either
totally, or finally to fall
from thee, O my most
mercifull Father.

O how my heart leap-
eth for ioy, when I think
of the words of Christ
my Sauour, where hee
saith, that this worl'd
shall

Jo. 17. 23.

shall know, that thou, O
Father, louest mee, as
thou louest Christ.

Me, I say, euen mee
and all other thy belee-
uing children, as thou
louest Christ.

Almightie.

I beleeue therefore
that thou my GOD art
Almightie, to doe what
thou wilt, not by suffe-
ring what thou wilt not,
for many thinges thou
sufferest to bee done by
thy concealed wil, which
in thy reuealed will thou
wouldest not.

Neither wilt thou do,
O Father, what thou
canst, for thou canst
bring

The Merchants

bring suddaine destruction to the world, but thou wilt not.

I beleene thine Angels speech, which saith,
 With thee, O my GOD,
 nothing is impossible,
 and thy Sonnes speech
 my Sauour Iesus, that all
 things are possible with
 thee, O God.

Es. 9. 9. 10.

Psa. 33. 9. 10

Luc. 1. 37.

Yea, I beleene thee, O
 my Father, to be Almighty,
 able to do what thou
 wilt, and wilt doe what
 thou promisest.

Thou hast promised,
 O my Father, to saue my
 soule, and thou wilt doe
 it; wherefore I beleene
 all my finnes cannot de-
 stroy my soule, if I hate
 them, and leaue them, or
 giue

giue no full consent vnto
them, neither can all the
deuils in hell hinder this
thy Power and Will.

If the world conspire
against me to make mee
poore, yet I am assured
not to want.

For Heauen, and Earth,
Men, and Angels, shall
doe for mee what thou
wilt O God, and Father
Almighty.

If the World rage a-
gainst thee; or thine, I
am not afraid O Father,
for I am sure thou art
Almighty, and when
thou wilt, in a moment
canst raine vpon the
wicked fire, and brim-
stone; storme, and tem-
pest, that the World
may

may ring of thy Iudgements.

Whatsoever therefore I pray for, I doe it, O my Father, without doubting, staggering, or wauering; for thou art Almighty to doe what thou wilt, and wilt what thou hast promised.

Psal. 23.

Though therefore I should walke through the valley of Death, yet will I not feare, because thou art with me; thou I say mine Almighty God, and Father euer able, I say euer so sane whom thou wilt from all dangers of Man, and Deuill.

And what a sweet thought of loue, and thank-

thankefulnesse is kindled
in my heart, O my Fa-
ther vnto thee, when
I call to minde thine al-
mightines, which might-
est haue reiected mee,
when I was elected,
and mightest haue made
me a Toade, a Toade, I
say, or some other vglie
creature, when out of
thine exceeding Mercy,
and loue, thou madest
me after thine owne si-
militude, and likenesse.

O how the remem-
brance of this thine Al-
mighty goodnesse, and
good will doth comfort
my feeble soule, O my
Father, and dasheth out
all those fainting, and
fearing fancies which I
weake

weake creature am subiect vnto.

For I am assured that thou my father, canst turne the harts of Kings, and Princes vnto me, if thou please, thou canst assuage the malice of my foes, blesse mine endeavours whatsoeuer I set mine head to aduise, or mine heart to resolue, or mine hand to doe, and that no harme shall happen vnto me, or mine, by man, or deuill more then thou wilt suffer, or permit for mine especiall good.

O my Father, I trust I shall never abuse thine Almighty power either to presumption, or boldnesse,

nesse, but alwaies in my
prayers looke vp vnto
it as to an holy oracle,
and in my distresses ei-
ther of soule, body, or
state, flye vnto it as to an
impregnable Citie of re-
fuge.

*Maker of heauen, and
of earth.*

For thou O my God,
art the Creator both of
Heauen, and of Earth,
and of all things visible
and inuisible,

Yea, most gracious
Creatour, I verely be-
leeue the inuisible things
of thee, by the Cre-
ation of the World
which I doe see; euen I
beleue thine eternall
Power

Rom. I. 20.

Power and Godhead,
vnderstanding them by
the things that are made.

As they therefore who
are weake eyed, and yet
desire to behold the glo-
rious Sunne doe fix their
eyes in water, that so
with more ease, and lesse
perill they may delight
themselues with the
same.

Euen so I righteous
Father, being not able
to behold with my ten-
der, weake, and feeble
eyes of my Faith, that
light of thine in which
is no darknesse, desire to
see, behold, and viewe
thee, O my God, and
my Lord in thy most glo-
rious workes.

For

For thou onely, O
Lord, didst make all
things of nothing, and
canst at thy good plea-
sure bring them againe
to nothing.

Thine Almighty hand
O my God, and none
but thine hath created
Angels in heauen, and
worms on earth, as migh-
ty in these, as in those.

For al Angels, all Men,
and all Deuills cannot
make the least, or most
despisable creature, nor
hang one leafe vpon a
tree, nor yet cause the
least grasse to grow.

I beleeue, O my good
Father, that the workes
of thy Creation, are thy
large Epistle written in
great

great Capitall letters, to the end that euery simple soule that cannot reade, may notwithstanding spell, euen as in a *Shepherds Calendar*, *Ploughmans Alphabet*, or *ABC*, that thou art a most glorious, and a most gracious God.

Yea, blessed GOD, I beleue that not onely the things which I see, taste, and handle, are created by thee; but also the things which I doe not see, and all for the good of thy children.

As thine Angels to haue charge ouer mee, and to pitch their Tents round about me, whiles

Heb. 1. vlt.

Eph. 6. 11.

Psal. 91. 11

I am in this world, and
thine Angels and Saints
to bee fellow Cittizens
with mee in the Burge-
ship of our inheritance
in heauen.

I feare not then, O my
God, what the Creature
can doe vnto mee, for
thou art ouer the worke
of thine hands, as the
Potter is ouer the clay.

My heart therefore is
full of most sweete assu-
rance, that thou my God
wilt neuer leaue me de-
stitute, who hast taken
such care for me before
I was borne, to prouide
for me such goodly crea-
tures on earth, such glo-
rious creatures in hea-
uen.

I say therefore estoones vnto my pensive soule, O my soule, it is impossible for this good GOD, thy Creatour to forsake thee, he cannot, he will not, for he careth for thee.

His good Angels shall gard & guide thee, euill Angels shall not be able to hurt thee, O my soule, bee not troubled, nor heauie. Hath not thy God made his Angels ministring spirits, sent out for the good of those which shall be saued?

Nay, O my Go^d, I verily beleeeue, that rather then I should euer faile of thy help, the glorious Starres in the firmament

Heb. I. vlt.

mament shall fight for mee in their courses as thou hast ordained: seeing also thou hast made the fowles of heauen, the fishes in the sea, and the cattell vpon a thousand hills, to bee meate for mine hungry stomack.

I beleue also, O Father, that the fire shall neuer burne me, nor the ayre infect mee, nor the water drowne mee, nor the earth swallow mee vp, without thine especiall prouidence.

For all things that are done vpon earth, are ordered by thee, for thou gouernest the greate things, thou carest for the least things, and di-

reſteſt all the changes,
and chaunces of the
world.

If it bee according to
nature, as for the graſſe
to growe, it is for the
uſe of man, or for the
water to flowe, or for the
winde to blowe, it is in
their ſeaſons.

If it be aboue nature,
as for the dead to riſe, as
for Rauens to feede *Eli-*
as, as for the hungry *Ly-*
ons not to hurt *Daniell*,
and as for the Sunne to
ſtand ſtill, as in *Iofuahs*
time, or goe backe as it
did in *Ezechias* time, all
are ordered and done by
thy finger, O thou Al-
mighty Creatour.

Nothing, O my God,
happe-

happeneth, as the Sonnes
of men speak by chance,
casualty, or by perad-
venture.

For *Abrahams* Ram
caught by the hornes in
the bush, *Pharaohs* daugh-
ter finding *Moses* in the
flagges, the lots falling
vpon *Jonas*, and *Mat-
thias* were not chaunces,
but all, O my God, was
from thy all-guiding, and
all-ruling hand.

Where I sit, where I
stand, where I lye, where
I goe, where I kneele, is
not casual, for thou, O
my God, art the knower
of mine vp sitting, and
downe-lying, thou art
about my bed, and about
my pathes, and spyeſt

out all my goings.

The Whale receined
not *Jonas*, nor the little
Worme did bite the
Gourd, nor an haire fal-
leth from any head, nor
a Sparrow lighteth vpon
the ground, without the
direction of the inuisible
finger of thy sacred Tri-
nitie.

Therefore I resolve,
holy Father, that I re-
ceiue no good, or hurt of
any creature, but by
thine especiall guidance
and direction, the good
to make mee thankfull,
the hurt to make me bet-
ter, and to walke more
warily before thee in
the narrow path of life.

Let therefore, deere
Father,

Father, whatsoeuer hap-
pen vnto me or mine, be
it neuer so sower and
bitter to the flesh: yet I
know and beleene (let
the intent of man bee
what it will) that it shall
in the end worke mine
especiall good, by thy
most blessed prouidence,
and care ouer me.

Rom. 8.

My knees therefore are
bowed vnto thee, O Fa-
ther, and that euery day,
for the continuance of
the sweet influence of
thy fauours toward mee
and mine, that I may
quietly passe the trou-
blesom sea of this world,
and arriue with thee at
the last, in the haue of
heauens, to which my
F 4 soule

ſoule doth ſigh to come,
as my Fathers haue done
before me.

Artic. 2. *And in Ieſus
Chriſt.*

ANd as I belecue in
thee, O God, and
Father: ſo alſo I belecue
in Ieſus Chriſt thine on-
ly Sonne our Lord, in
which name Ieſus are
contained a thouſand
treasuries of all good
things.

No mervaille then that
thy bleſſed ſervant *Paul*,
uſeth this ſweet & com-
fortable name *Ieſus*, five
hundred times (if I haue
calculated aright) in his
Epiſtles to the churches,
not

not in vaine repetitions
and bablings, like the
heathen or superstitious,
but to most serious and
most singular purposes.

For there is no other
name giuen vnder hea-
uen, whereby wee must
be saued. It is thou, it is
thou, O sweet Iesus, in
whom I belecue that sa-
uest me, and all thy peo-
ple from their sinnes.

Wherefore, O Father,
I belecue that my Iesus
is able perfectly to saue
all them that come vnto
thee by him, because hee
hath made himselfe sinne
for vs, when as he knew
no sinne; that we might
bee the righteousnesse of
thee, O God in him.

Phil 2.9.10

Mat. 1.

Heb. 7.25.

2 Cor. 5.21

Rom. 8.

In assurance whereof,
 O blessed Father, he hath
 imparted and giuen his
 Spirit, shed abroad in
 the hearts of his chil-
 dren, whereby it com-
 meth to passe, that albe-
 it some sinne remaine
 euē in thy dearest chil-
 dren: yet the holy seede
 quickneth vs, that sinne
 neither raigneth, nor ra-
 geth, nor roareth in our
 mortall bodies.

1 Tim. 2. 5.

A Saviour he is to me,
 O my Father, and the
 one and onely Saviour,
 the onely Master of Re-
 quests in heauen, the one
 and onely Mediatour be-
 twixt mee and thee, O
 my God, for mine eter-
 nall reconciliation with
 thee.

All

All other waies and
meanes deuised and in-
uented by man, to haue
accesse vnto thee, O my
God, I doe vitterly re-
iect and renounce, and
in mine heart and soule
I imbrace only my sweet
Saniour *Iesus*.

For I assuredly resolue
and beleue, O *Iesus*, that
thou only art and wilt be
to me a *Iesus*, that is, a
Saniour.

True it is, O my *Iesus*,
that I haue committed
that for which I might
iustly be damned: But
yet O my *Iesus*, thou art
not destitute of the
meanes and waies to
saue me.

Nay, it is impossible
sweet

sweet *Iesus*, that thou shouldst deny thy selfe, or thy name, which is thy selfe; thy name is *Iesus*, a *Sauour*; and I am assured thou didst seeke and saue me, when I was vtterly lost.

To thy blessed and sweet name (therefore O *Iesu*) doe I bow the knees of my Heart and Soule, farre much lower then the knees of my Bodie, beleeuing and assuring my selfe, to be blessed thereby for euer.

Christ.

For thou my *Iesus* art also my *Christ*, annointed with the oile of gladnesse,

ness, to be my King, my
Prophet, and my Priest.

My King, not of this
world, but of that to
come, yet in this world,
ruling the hearts of
Kings, and my heart, my
soule, my bodie, and my
all, yea, ouerruling mine
iniquities and transgres-
sions, that they get not
dominion ouer me.

The Scepter of thy
kingdome (O my *Christ*)
is thy pure and blessed
Word, a scepter of righ-
teousnesse, making me
loue thee O *Iesus Christ*,
and whatsoeuer is good,
causing me to hate the
euill, and it is powerfull
to preferue me from eue-
ry euill way.

My

Psal. 19.

Psal. 45.

Heb. 1.

My Prophet, I acknowledge thee, O my Christ, for thou hadst the Spirit put vpon thee without measure, and wast therefore Anointed therewith, to preach and prophesie the glad tidings of the Gospel to my Soule, to heale my broken heart, and to cure my brused mind.

I resolute therefore to heare no other, but only to harken and giue care to thee O my Christ; for a voice came from Heauen, proclayming this, *Heare him*, that is thee O Christ, who only hast the words of eternall life, and wilt one time or other speake peace vnto me.

Mat. 17.

me thy poore seruant,
that I neuer returne to
follie.

My Priest, also I con-
fesse thee to be, O my
Christ, yea a Priest for
euer, and the true Bishop
of my Soule.

*Heb. 6. 20.**1 Pet. 2. 25.*

Yea, such an High-
Priest, that didst offer vp
in earth for me in the
daies of thy flesh, strong
prayers and supplicati-
ons, with groanes, yea,
thine owne most blessed
Bodie didst thou offer
vpon the Crosse for me,
and euen yet in Heauen,
before the Father appea-
rest a Priest for me, and
shall doe for euer, to take
away my sinne, and to
make perfect reconcili-
ation.

*Jo. 17.**Heb. 4.**Heb. 4. 14.*

Therefore I say to my Soule, O my Soule, Christ Iesus is thy King, feare no Powers of darknes, Christ Iesus is thy Prophet, prophesying unto thee the ioyes of Heauen, & Christ Iesus is thy Priest, absolving thee from all thy sins.

His only Sonne.

I confesse, and beleene this my Iesus Christ, to be thine onely Sonne, O my God; for though thou hast other Children by adoption and grace, yet he alone is thy Sonne by nature, thy only-begotten Sonne, of the same substance and glorie with thee.

Where-

Whereby I see thine
vnspeakeable loue (O
my Father) in that thou
didst not spare so incom-
parable a Iewell, but
didst giue him for me,
that I might be saued.

Our Lord.

Whom I acknow-
ledge to be our Lord, to
whom all Power is gi-
uen in Heauen and in
earth, and to be my Lord
in particular manie
waies; namely, my Lord
by Creation, my Lord
by Redēption, my Lord
by Mediation in heauen,
& my Lord by Govern-
ment ouer me on earth.

Therefore, neither feare

I Sathan, Sinne, Death,
Tyrant, or any other
Power, for my Lord, in
whom I beleue is grea-
ter then all.

I shrinke not to heare
of death, thou O my
Lord *Christ* hath van-
quished it; I dread not
the thundring of mor-
talls, I know whom I
haue beleued, it is thou
O my Lord and my God.

Artic. 3. *Which was
conceined by the Holy-
Ghost.*

WHose Incarnation,
to mine vnspeake-
able consolation I be-
leue and confesse, think-
ing & speaking thereof,
with

with all reuerend, meek,
and modest considera-
tion.

For it requires, O my
God, a cleane heart to
conceiue, and a pure
mouth to speake of this
great, and incomprehen-
sible mystery of thee my
God to bee manifested in
the flesh.

1 Tim. 3.

Who art my Christ
Iesus, euen God of the
substance of the Father
before all worlds in thine
eternall generation, and
yet Man of the substance
of the Mother borne in
the World.

Made of the seede of
David according to the
flesh, but declared in all
power to be the Sonne of
God

Rom. 1. 3.

God by the Spirit of Sanctification, and Resurrection from the dead.

Not vnlike the glorious beames of the Sunn which are not polluted with any thing they shine vpon; nor thy sacred Dietie O my Lord, any whit blemished, or diminished with the purity and holinesse of thy most holy Incarnation.

*Borne of the Vigne
Marie.*

For I beleene, and confesse that thou wast borne of the blessed Virgin, that the Seede of the Woman might break the Serpents head, and that

Gen. 3.

that thou, O Lord, mightest be *Emanuel*, which is, God with vs men.

Mat. 1.

I neuer thinke therefore, O my Lord, that there can be any imperfection, where the Sanctification of the holy Ghost is fully, I cannot say there is any impossibilitie, where the present Power of God is working, I neuer deeme of any fraiktie where the fulnesse of the Diery is.

For thou O my Lord, wast born of a pure Virgin by the comming of the holy Ghost vpon her, and by the Power of the Almighty overshadowing her.

Which blessed Virgin

I

I beleeue, and confesse to
bee the Mother of thee
my God, who before, in,
and after thy sacred birth
was, and continued to
death a most pure and
immaculate Virgin, a
Prophetesse in Earth, a
Saint in Heauen: yea,
the windowe of heauen,
through which, it plea-
sed the light of the
world, to lighten such as
sit in darknes, and in the
shadowe of death.

Therefore my soule
doth magnifie thee, O
my Lord, for this thine
especiall and vnspeake-
able loue, who wast born
for me.

That thine innocen-
cie, and perfect holi-
nesse,

nesse, might couer, and
hide all my finnes, wher-
in I was conceiued and
borne, that they may ne-
uer come in sight and re-
membrance before thee
my G O D, to doe mee
hurt.

Psal. 32.

Contented therefore
I rest, O my God, with
what estate and conditi-
on soeuer it pleaseth thee
to send, for thy wisdom
knoweth what is fit for
me, thy Power can be-
stowe it, thy goodnesse
will.

Artic. 4. *Suffered vn-
der Pontius Pilate.*

FVrther, I beleeue and
confesse, that thou,
O

O my Lord, didst suffer
both in body, and soule,
both in life and death,
the wrath of God kind-
led against mee for my
sinne.

To the end that by
that suffering of thine,
thou, O my God, mightest
deliuer from deser-
ued Damnation, my
soule and my body, and
purchase for them euer-
lasting Peace.

Heb. 4.16.

Therefore I know by
this, that the throane of
Grace lieth open vnto
me, and that I may bold-
ly come vnto it to re-
ceiue mercie, and to find
grace and fauour in all
times of neede.

My most pretious faith
seeing,

seeing, and perfectly be-
holding the Scriptures
to bee fulfilled in this.
That thou my Lord
shouldest for my sake be
delivered to the Gen-
tiles, such an one as was
that *Pontius Pilate*, a
Iudge in *Iurie*, vnder the
Romane *Cesar*, who
then ruled when the
Scepter was departed,
and the golden Crownes
were taken from the
heads of the Kings of
Iudah.

Eze. 21. 26

Was crucified.

I beleue also & con-
fesse, that thou whom my
soule loveth; was nailed
on a Crosse at *Ierusalem*;

G

and

and as thou didst take
vpon thee the shape of a
seruant : so also for my
sake didst yndergoe the
shame of a seruant, in
that seruile death and
sufferings.

For thou wast made a
curse for me, to redeeme
my soule and body from
the Curse of the Law, in
which sufferings thou
wast not overcome, but
most victoriously didst
triumph over Sin, Death,
Hell, and all the Powers
of darknesse.

Dead,

Yet didst thou, O my
God, die for me, and in
thine extremitie didst
cry,

cry and yell for me, that
the sound thereof should
euer bee lowder in the
eares of my Father in
heauen, then the bellow-
ings of my finnes on
earth.

So that now I see, and
know by my most pre-
cious faith, that when I
shall die, I shal passe from
sinne, and that death is
no punishment, but a
great blessing, fauour,
and mercie vnto me.

And buried.

Neither doth the hor-
rour of the graue affright
mee, for I beleue that
thou, O my Lord, wast
buried for mee in the

G 2 graue,

grave, as *Jonas* in the Whales belly.

And as the rage and furie of the Sea ceased, when *Jonas* was cast into it: so I belecue that the wrath and displeasure of my God was stayed and appeased, when thou my Lord wast layed in the grave, and thy death assured to all men.

He descended into hell.

Furthermore, I belecue that the humane, and reasonable soule of thee my Lord seperated from the body, yet subsisting in the Deitie, did descend into hell, there to preuaile and triumph against

against Damnation.

For on earth, O my sweet Sauour, thou broughtest it to passe that sinne should be condemned, on the Crosse that the Curse should bee abolished, in the Grane that Corruption should be abandoned, and in hell that death, euen the second death should be damned for ever.

Therefore I say to my soule, O my God. Soule thou must beare the crosse of my Christ, before thou canst weare his Crowne.

And without doubt, O my soule, for Christ Iesus his vnknowne sorrowes and sufferings, felt

for thy sake ; albeit they
are not so distinctly ma-
nifested vnto thee, hee
will haue mercie vpon
mee wretched creature,
and will assuredly saue
mee.

*Artic. 5. The third day
hee rose againe from the
dead.*

For albeit, that thou
my Lord didst humble
thy selfe, and becamnest
obedient vnto that cru-
ell death ; yet I belecue
and confesse, that thou
didst rise againe the third
day, according to the
Scriptures.

1 Cor. 15.

And that thou wast
seene of *Cephas*, then of
thy

thy twelue Apostles, and
after that of moe then
fue hundred brethren at
once.

With whom also after-
wards before thine As-
cension thou didst speak,
eate, and conuerse, for
the space of forty dayes,
shewing vnto Thomas
thy pierced hand & side,
that he, and all other thy
chil dren, might not bee
faithlesse, but faithfull.

To beleene, O my
Lord, that thou didst die,
is no great matter, for
both vnbeleeuug Iewes,
and prophane Pagans
will say as much, yea, all
the wicked ones in the
world; but to beleene
that thou my Christ didst

rise againe, is the Christians Peculiar, and the locke and key of all Religion.

Rom. 4. 25.

For now I know, and am assured, that death is swallowed vp in victory, Death hath lost his sting, and the graue is vanquished, Christ, my Christ-having died for my sins, and rose againe for my Iustification.

Yea, O my sweet Iesus Christ, I beleene, and confesse, that thou hast performed a full Iustification for me, insomuch, that if our sinne had remained vnsatisfied for, and vntaken away: O Christ my Sauour, thou hadst neuer risen againe.
But

But Christ, my sweet
 Iesus Christ, is risen
 from the dead, as the first
 fruits of the dead: & as I
 beleue that he is risen:
 so also I vndoubtedly
 beleue & confesse, that
 those which sleepe in Ie-
 sus, will God bring with
 him in the end of the
 world, to a most glori-
 ous Resurrection, and
 Glorification.

1 Thess. 4.

In this world therefore
 my Saniour Christ will
 make me walke in new-
 nesse of life, that hauing
 my part, and portion in
 the first resurrection, the
 second death shall neuer
 touch me.

Apo: 26.

G. 5. Attic.

Artic. 6. *He ascended in
to heauen.*

Math. 16.

FOr I beleue & con-
fesse, that Iesus my
Saviour is ascended into
heauen from the Mount
of Olives, his Disciples
beholding and looking
vpon him.

Luk. 24. 26

For it was ordained
of God, that he must first
suffer, and then enter in-
to glory: Thou didst en-
ter (O my Christ) into
glory for, & of thy selfe,
but thou must suffer for
mee, that I also might
thereby enter.

For if O my Lord God
thou hadst entered any
other wayes but by suffe-
ring

ring for my sinne, thou
thy selfe mightest haue
entered into glory, but I
should neuer haue come
there.

And as I beleue and
confesse, that thou my
blessed Saviour, art bodi-
ly ascended to prepare a
place for mee: So also I
beleue, that thou art
powerfully, and virtual-
ly, alwayes present with
me in this life, by thy se-
cret and sauing mercies.

10. 14.

The flesh and body of
thee my Christ and Savi-
our, I beleue to bee in
one place, but thy God-
head I beleue to be for
euer in euery place.

Mat. 28.

For thy Angell, O
Christ, spake it at thy
Sepul-

Mat. 28. 6.

Sepulcher, saying, He is not here, albeit thou hadst then a glorified body,

Yet, O my Christ, I beleeue not any seperation of thine vnited natures, but that the one hath a larger extension then the other.

For the Sunne, and his beames be neuer seperated, yet the body of the Sun is not enery where, where the beames be.

Mine eye and my sight are neuer seperated, yet my seeing goeth, and reacheth further then the substance of mine eye doth.

As therefore, O my Christ, the vnion of natures

tures in thy person, giues
not a Being euery where
to thy blessed body ; so I
belceue that the diffe-
rence of place takes not
away, nor impeacheth
thy true vnion,

I say therefore to my
soule, Comfort thy selfe,
O my soule, my Christ is
ascended into heauen, to
make intercession for
me, and I verily beleene,
that by him my flesh and
nature is possessed of
heauen already, and I
shall in mine appointed
time follow him thither,
and abide, and liue with
him there for euer.

Ascend therefore thi-
ther, O my soule, in
thought, will, and desire,
euen

Heb. 13.

2 Cor. 5.

even to the place that abideth, fight to be clothed with our house, which is from heaven, and with to be loosed, and to be with our sweet Saviour Christ.

And sitteth at the right hand of God the Father Almighty.

Eph. 1.20.

Where thou, O my Christ, sittest at the right hand of the Father, in the heavenly places, far above all Principalities, and Power, Might, and Dominiō, & every name that is named, not only in this world, but in that also which is to come.

In

In such sort doe I be-
leeue, that thou O my
sweet Christ, whom my
soule loueth, dost re-
maine as my most care-
full and powerfull inter-
cessour, to whom I may
with comfort and confi-
dence euer resort, assu-
redly knowing that thou
O my Christ, art both
willing and able to help
me in all my distresses.

Able hee is, O my
soule, for to that end hee
ascended, that he might
giue gifts vnto men, and
willing he is, for that he
is our head, and the head
neuer abideth the hurt
of any member.

The winces and wa-
ters obeyed thy will O
Christ.

Christ, when thou didst
liue on earth in infirmi-
tie and obscurity, and the
dinels trembled at thy
Power.

And shall I think then
O my soule, that any
euill shal hurt me, which
my GOD for his glory,
and thine especial good,
shall suffer to happen.

No, no, my soule be
strong amidst the waues
of woe, for hee thy Sau-
our Iesus is with God,
who will assuredly helpe
thee in his appointed
time.

Artic.

Artic. 7. From thence he
shall come to iudge both the
quicke and the dead.

AND I constantlie
hold my selfe affu-
red, that thou, O my
deare Sauieur, wilt one
day come againe bodily
in thine owne appoin-
ted time, with Maiestie,
and great glory, to ren-
der to euery man accord-
ing to his works.

Pronouncing to thy
children, that in this
world haue serued thee,
& endured many wrongs,
a most cōfortable Come
ye blessed, and to the wic-
ked that haue done what
they list in pride & bold-
nesse,

Iud: 14. v.

Mat. 24. 30

Math. 23.

nesse, a most dreadfull
wee: *George cursed.*

Mat. 17. 31.

I say one day thou wilt
come O my Saniour, for
thou my G O D hast ap-
pointed a day, wherein
thou wilt iudge the
world by that man Ie-
sus my Saniour, of whom
thou hast giuen euident
testimonie in raising him
from the dead.

Mar. 13. 32.

But of that day and
houre, I beleene no man
knoweth, no not the An-
gels; for if the last day
bee hidden, then can no
man tell, which shall bee
the last day but one, and
if not that, then not that
which is the last but
two, and so forth of the
rest.

The

The place of thy Iudgment, O God, I beleue shall bee the Ayre ; For the Dead shall rise first, and then wee also which liue, and remaine shall be caught vp with him in the Cloudes, to meete my Christ, and Saniour in the Aire, and so wee shall bee euer with my Lord.

I beleue also, O my God, that it shall bee a fearefull day, for the Powers of heauen shall be shaken ; fearefull for the straight account of euery idle word, and of euery secret thing, fearefull for the Accusers of vs in that day ; as Saran, the good creatures abused,

Mat. 24.30

1 Theff. 4.

Luc. 24.

Math. 12.

Mat. 25.

sed, all that wee haue wronged, tempted, and perswaded to euill, and our owne Consciences, as a cloude of witnesses crying, and yelling out against vs.

Apoc: 14. 10.

Fearfull in the dreadfull punishments, for it is the drinking of the wine of Gods wrath, and tormenting with fire and brimstone.

Mal: 4.

Es: 66.

Mat: 9.

Mat: 8.

A day of darkenesse, blackenes, worme, woe, weeping, gnashing, binding hand and foote, casting into vtter darknesse, a day of trumpet and alarum, heauinesse, destruction, and desolation for euermore.

Therefore I say often

to

to my soule, O Soule
looke vp to the cloudes,
and thinke that one day
they shall be thy Chari-
ore to conuey thee to
meet with thy Sauour
Iesus in the ayre.

O my GOD, prepare
me in body and soule,
to be readie for that day,
with my wedding gar-
ment, which is my most
pretious faith in thee,
and to haue oyle in my
lampe, that I may cheer-
fully goe forth at the
sound of the trumpet, to
meet the Bridegroome,
my sweet Iesus.

Mat. 25.

O my God, make my
Soule duly way, and
heedefully reade those
Three leaues which I
can

can neuer read ouer;
Namely, the Red lease of
my Christs sufferings,
the White lease of his
mercies, and the Black
lease of all the plagues
and punishments of the
wicked and damned.

Suffer not my Soule
(O my God) to put off
thy care, or to post off
this Preparation, for O
my soule Now is better
than Then, for if we loose
our Name, we shall rue
our Then, as did the foo-
lish Virgins, that came
to late, as did the Glut-
ton that delaied, and as
did *Esau*, that carried
too long.

Artic.

Artic. 8. I beleene in the
Holy Ghost.

FOR I beleene also in
the Holie Ghost, that
is the third Person of the
sacred Trinitie who pro-
ceedeth from the Father
and the Sonne, who with
thee O Father, and with
my Lord Iesus Christ is
to be worshipped and
glorified, who spake in
the Prophets.

Whom also I beleene
to sanctifie my soule and
my bodie, and to make
them holy, as he is holy.

Yea, O blessed Spirit,
I beleene and confesse
thee to be mine only
Comforter in all my
distresses, the vndoubted
Pledge

1 Cor. 6. 11

Jo. 14. 16. 17

Eph: 4. 30.

Pledge of mine inheritance with the Father, and thou dost seal me to the daie of my perfect Redemption.

For as I beleene that my sweet *Iesus* was giuen for the price of my Redemption; So also O Father, I beleue the Holy Ghost was giuen for a Pledge and high Prinsledge of the loue of thee my God and Father.

And because the wicked Spirit, that damned diuell, was thrust out of Heauen into this earth, thou O my God didst send thy holy Spirit, that I might haue a Comforter, where I was sure of a Tempter.

This

This same sacred Spirit also, O my God, I beleue, teacheth, remembreth, raiseth, directeth, and guideth all thy children here on earth; hee washeth that is foule, watereth that is drie, cherisheth that is colde, recouereth that which goeth astray, and doth all in all.

Therefore I say to my soule, O my soule keepe this Iewell, retaine this holy Guest, by hauing Faith, and by keeping a good Conscience, Faith in the doctrine of the Gospell, and a good Conscience in the Execution of thy duty.

Greue not this sacred
H cred

*Eph. 3.**2 Theff. 3.**1 Io. 1.*

cred Spirit, O my soule,
 whereby thou art sealed
 for Gods : quench
 not this blessed Spirit,
 whereby thou art en-
 lightned; but labour O
 my soule, to wipe away
 all impurities, and filth
 of euill doings, and so
 prepare for this thy God
 the Paradise of thy
 minde.

If by sinne and vn-
 cleaneesse, O my soule,
 we haue hurt our selues :
 yet blessed be thy sacred
 Maiestie, O God, there
 is hope left: This holy
 Spirit will be recovered
 by earnest prayer, and
 hearty repentance, and
 therefore O my soule let
 vs cry, and turne toge-
 ther

ther vnto our God.

O my God, restore vnto mee daily the ioy of my Salvation; let me alwayes feele the comfort of thy Spirit againe; let thy good Spirit leade me into the land of righteousness.

Psal. 51.

For I belecue this holy Spirit will not vtterly be lost, albeit sometimes hee absent himselfe from mee, and that iustly for mine impurities. But I that fall, shall rise againe; I that haue turned away, shall returne againe to thee my God: I that haue lost, shall gaine againe the sweetness, the quicknesse, the life, the loue, the fellowship of thee

H a

my

my GOD, Christ Iesus,
and thy sacred Spirit.

Artic 9. The Catholique
Church.

I Beleeve also, O my
God, thine holy Catho-
lique Church, to be one
only albeit dispierced
far & nere vpon the sure
face of the whole earth
in all Nations and Coun-
tries, and therefore cal-
led Catholique, and it is
built vpon the doctrine
of the Apostles, and ther-
fore called Apostolique.

Eph. 5. 25.

Which Catholique
Church I confesse to bee
holy; in respect of the
head of the Church,
Christ Iesus my Lord
holy

& H

holy in respect of the most pretious faith of the Church, which is holy in it selfe, and makes others holy, and holy in regard of the holy lues of them which live in the Catholique Church, because they are delivered, and made free, being in the Church from ruling, raging, raigning, and damning sinne.

The triumphant part of this Church, is in heaven with thee, O God, the Militant part is on earth, that in heaven is most perfect, and most holy; this on earth albeit it is not perfect, yet is much more holy then Jewes, Turkes, Infidels,

and Heretiques.

Yet the best of vs all
in this life, receiue but
the first fruits of thy Spi-
rit, O God, none of vs
all so perfect, but may
steepe vnder mercy.

I doe beleue that this
Catholique holy Church
cannot, doth not erre,
yet I doe not beleue in
this Church, but I be-
leue that thou my God
hast a Church on earth,
against which the gates
of hell shall not preuaile,
nor against any true mē-
ber of that Church either
totally, or finally to de-
stroy it, or them.

Neither doe I beleue
any particular Church,
as the Church of Eng-
land,

land, or the Church of
Rome, to be this Catho-
lique Church; but I con-
fesse the Church of *Eng-
land, Scotland, France, &c*
Ireland, to be members of
this Catholique Church,
and that the Church of
Rome hath been and may
be, and many others be-
sides, all which wholly
and habitually conside-
red, make one holy Ca-
tholique Church. Whose
vndoubted markes, are
the Word truly and sin-
cerely preached, the Sa-
craments rightly admi-
nistred, and Christian
obedience yeelded to
the same, in a religious
and godly discipline.

H 4

The

*The Communion of
Saints.*

20. 15. 5.

IN which Church also I beleeue, there is a Communion of Saints, that's to say, albeit this Church bee Catholique in all Countries, Times, and places as thou my God pleasest: yet I beleeue, that all thy children haue a double fellowship, the one with our Sauieur Christ, and the second one with another, albeit neuer so far asunder either by sea or land.

Of, and in which holy Communion, and fellowship, I beleeue my
selfe

selfe to be a member, the
seale whereof, is the Sa-
crament of thy body and
bloud, O my God, and
is therefore called the
Communion of thy bles-
sed bloud.

Christian therefore is
my name, and Catho-
lique is my surname,
Christian I am of thee, O
my Christ, in whom I
beleue, and Catholique
I am of thine holy Ca-
tholique Church, which
I doe beleue, and there-
by pertake of this blessed
fellowship, and Com-
munion of Saints.

I therefore, O my God,
say to my soule, Reioyce
when thou goest to pray-
er, to communicate, or

to do any other holy dutie, for all the Angels of heauen, and all the holy Saints departed with the whole Church of the redeemed on earth, doe in generall pray with thee, partake with thee, and thou with them.

Artic. 10. *The forgiveness of finnes.*

I Beleeue also in this holy Catholick church, that there is Remission of finnes, which is only from thee, O God, immediatly, and not from any mortall man, Saint, or Angell: It is thou, O Lord, it is thou onely, that putteth away mine iniqui-

iniquities for thine owne
sake, and remembreſt
them no more.

I beleue, O my God,
that to the Ministers of
thy word, thou haſt com-
mitted the Miniſtery of
Reconciliation, but not
the Reconciliation it
ſelfe, for that is the fruit
of my Chriſt his paſſion.

For whoſe ſufferings
ſake, I doe beleue thou
O God, wilt forgive me
all my finnes, and that
his pretious blood clean-
ſeth me from all ſinne, I
ſay, from all ſinne, and
that both perfectly and
fully, both from the fault
and guilt thereof, and al-
ſo from the puniſhment
due vnto me for the ſame.

I confesse my sinnes therefore to thee, O my God, and in distresse of my laden conscience, I resort for comfort to others of thy chosen ones, especially to thy Ministers and Preachers, to whom thou hast committed that charge and priuiledge, to pronounce assurance of my reconciliation, vpon mine vnfeined sorrow, and hartie repentance.

And this blessing of Remission of sinns, thou onely bestowest vpon thine Elect; not vpon slothfull, sleeping, and secure worldlings, that minde nothing but earth and earthly things.

There.

Therefore I say to my
soule : O my soule, see
the forgiuenesse of thy
sinnes, is an article of
thy most holy Faith, as
certainly then as any,
and all the rest are true :
so is this vndoubtedly.

Despaire not then, O
my soule. Away with it.
O hell, O fire, O furie
to affright thee, O my
poore soule! Be not hea-
uie or dejected. I be-
leeue in GOD, in Iesus
Christ, and in the holy
Ghost, I doubt no whit
of these articles. I doubt
not of this O my soule
so I be penitent.

O Father, graunt me
grace to labour strongly
in mine holy faith, obe-
dience,

dience, and repentance
to breake off; yea, to
cut off my finnes, which
though it bee done in
great weaknesse, and in-
firmity, yet it tendeth
toward, and groaneth af-
ter perfection, & is done
in sincerity without dis-
simulation.

*Artic. 11. The Resurre-
ction of the body.*

I beleue holy Father,
that the wages of sinne
is death of body, which
is temporall, death of
soule which is spirituall,
and death of body and
soule, which is eternall,
vntill thou O righteous
Father be mercifull.

Yet

Yet I verily and vn-
doubtedly beleue, O
my God, that this selfe
same flesh wherein I liue,
although I die, and come
to dust, shall yet at the
last day returne againe
to life, by the means of
the power of the Resur-
rection of Christ my Sa-
uour, and by the means
of Christ Iesus his Spi-
rit, which dwelleth in
me.

And I beseege that
thou shalt haue all teares
wiped from mine eyes,
all heavinesse from mine
heart, and shall haue a
glorified body, like to
the body of Iesus my Sa-
uour, according to that
mighty working of thine,

O

1 Cor. 15.

O Almighty Creatour,
whereby thou art able
to subdue all things vnto
thy selfe, and so I shall
liue with thee for euer.

Therefore, O my most
gracious Father, I say to
my soule: Soule this ar-
ticle is the foundation
of all the rest; for it is
impossible but there
must be a Resurrection.

For I beleue in thee,
O God my Father, to be
Almighty, and therefore
canst, and wilt, and there-
fore wilt call all the
world to reckoning in
that great accounting
day, that the good may
bee rewarded, and the
wicked may bee puni-
shed.

I belecue also in Iesus
Christ my blessed Savi-
our, that he must vtterly
in that day of the Re-
surrection, dissolve the
workes of darknesse, the
furie of Sathan, the rage
of sinne, the dominion
of death, the bands of
the graue, the victory of
hell, and the paines of
euerlasting damnation.

And I belecue in the
holy Ghost, who will
not suffer the bodies of
his Saints, which are his
Temples, and did glori-
fie him here to bee held
of the dust for euer: but
I belecue hee will in the
Resurrection of the iust
raise vp, and glorifie
those bodies, and make
them

them like the glorious
body of Christ.

I beleue also an holy
Catholick Church, with
all the priuiledges and
prerogatiues therein, with
the Cōmunion of Saints,
and that all such as haue
beeue subjects heere in
earth to thee. O my
Lord God, in holy faith
and obedience, shall be
raised Saints from their
dust, and liue eternally
in glory.

Artic. 11. *The life e-*
uerlasting.

I Beleue in fine O my
God, that as thy holy
spirit hath bene, and is
the principall cause of
my

my most holy faith, and
thy blessed Word taught
me in the Catholique
Church, was, and is the
meanes of my Faith: So
I also beleene, and as-
sure my selfe, that euera-
lasting life shalbe the end,
vpshot, and mercifull re-
warde of my Faith,
through Iesus Christ my
Lord.

2 Cor. 5.

Not that I, O my
Father, can of my selfe
purchase, or meritt such
a blessing; or claime it
as an inheritance, it is
by Donation, and frank-
almain from thee alone,
O my Preseruer.

The holy hand that
layeth hold on this Deed
of gift is my most pre-
cious

cious Faith, grounded
vpon thy promise, O my
Father, made vnto me in
Christ.

And therefore I am
assured that I beginning
well to beleue in thee
my God, in Iesus Christ
my Lord, and in the ho-
ly Spirit my Comforter,
and continuing well in
being a member of this
holy Catholike Church, I
shall be sure to ende well
with euerlasting life.

Therefore I say to my
soule, O my soule, Wee
thou seest haue had a
time in the wombe, and
now for a time are in
the World; I say a time,
for I expect my change,
but I beleue to liue with
my

my God in life euerla-
sting, where there shall
be no more time.

And as the life in this
world is farre more ex-
cellent, and farre more
glorious then the darke-
nesse of the wombe: So
I belecue the life to
come doth Superlatinely
surpasse in beauty and
blisse, al the dainties and
delights of this present
life, which befooleth so
many of vs.

Apoc. 21. 4.

This is that euerlasting
life which I belecue for
my selfe, O my God:
and the damned Deuill,
all waivering doubts, or
any other misprision,
may as well tell me that
I cannot bee assured
there

there is a G O D, or a Christ, or an holy Ghost, or a Church, as to tell me I cannot bee assured of euerlasting life.

For I am bound, O my Soule, as strongly to beleue this Article of my holy Faith, as any of the former ; Blesse therefore, O my Soule, God the Father, God the Sonne, and God the Holy Ghost, for this vn-speakeable mercy of the assurance of euerlasting life, when wee must goe hence & be no more seen.

And now O my Father Almighty, O my Christ All-mercifull, O my sacred Spirit all comfortable, I worship the Trinitie

nitie in Vnitie, and V-
nitie in Trinitie, and
blesse this holy, blessed,
and glorious Trinitie for
making me a member of
that holy Church, and a
partaker of that Catho-
lique Faith which is
taught all men, in al pla-
ces, at all times, and en-
duing me with the preci-
ous prerogatives there-
of, as in my Soule remis-
sion of sinnes, in my
body resurrection of the
flesh, and in my body
and soule life euerla-
sting.

I belecue this Church
to be but one, O GOD,
as thou art, albeit it bee
both visible and inuisi-
ble, yet not two distinct
Churches,

Churches, but diuers in consideration of the same Church. For I professe it to bee visible in respect of the profession of supernaturall verities reuealed in Christ, vse of holy Sacraments, order of Ministry, and due obedience yeelded thereunto, and they discernable that doe communicate therein.

Yet in respect of those most precious effects, and happy benefits of sauing grace, wherein onely the Elect do communicate. I beleene thy Church, O my God, to be inuisible, and they that in so happy, gracious, and desirable things haue

have Communion among themselves, are not discernable from others to whom this fellowship is denied, but are knowne only unto thee my God.

For that *Nathaniel* was an Israelite, all men knew, but that he was a true Israelite, in whom was no guile, O my Christ, thou didst only know.

Jo. 1.

In confident assent to this holy and pretious faith of mine, O my GOD, learned in thy Church, I say Amen, assuring my selfe that all is true and certaine.

Humbly beseeching thy Fatherly goodnesse,

I that

that heereby I may al-
wayes sanctifie thee in
mine heart, be ready to
shed my blood for this
sacred Iewell once given
to the Saints, if it should
bee impeached by any,
maintaine it in my selfe
and to others, against all
errours and heresies, and
that I may labour to
haue it in me vnfained.

To this end, O Fa-
ther, helpe my Faith
in the defects thereof,
encrease my Faith in
the growth thereof, and
when it waxeth feeble
or faint, strengthen it
against all infirmities, as-
saule, doubts, conflicts,
and staggerings, that I
may continue sound and
safe

safe therein vnto my last
gaspe , and may then
therein recommend my
Spirit to thee, O God of
truth, and dyc thy faith-
full seruant in the armes
of thy mercie , and liue
with thee for euer,

Amen, O Lord, my
God and King
eternall.

* * *

I 2





Consider these ho-
ly Oracles before you
make your Supplica-
tion to the throane
of Grace.

Call upon me in the
day of trouble, I
will deliuer thee, and
thou shalt glorifie me.

Psal. 50. 15

The Spirit helpeth
our infirmities, for wee
know not what to pray
as wee ought: but the
Spirit it self maketh re-
quest for vs with sighes,

Rom. 8. 26

13 which

which cannot bee expressed.

Ier. 14. 7. O Lord, though our iniquities testifie against us, yet deale with us according to thy name, for our rebellions are many, and we haue sinned against thee.

Luc. 11. 12

When you pray, say, Our Father which art in heauen, &c.

Ponder them in your heart with silent, yet instant groanings for true deuotion, and then say.

A



A Supplication
to the Throane of
Grace for our selues,
for ours, for the state
of the Kingdome, and for
the Catholique Church
of Christ, according
to the Lords
Prayer,

The Preface.

O our Father which art
in heauen.

O Most gracious,
and most righte-
ous Father, which

dweldest in the highest
heauens, and rulest ouer
all, and yet in more then
much mercy, dost vouch-
safe to come neere, to be
present and assistant vn-
to all such as call vpon
thee in Christ Iesus his
blessed name.

Looke from thy San-
ctuary, and seat of Mer-
cie on thy poore children
that liue here beneath,
and lye groneling in our
owne dust, begging for
thy pittie.

Remember, O our Fa-
ther, the couenant which
thou hast made with vs
thy children, in that pre-
cious blood of thy Lamb
which in thine eternall
decree was shed for vs
before

before the world was made.

For in generall, thou O God, art the Father of vs all, and in particular, my G O D, and my Father, albeit I bee a wretch, a worme, and vnworthy to looke to heauen, or to goe on the earth, or to breath betweene heauen and earth.

Yet I know, O Father, that thou hearest penſiue & penitent ſinners, and lendeſt a gracious care vnto the Supplications of thy Saints, neither wilt thou denie vs any thing, that ſhall worke for our good to Saluation.

I 5 , O

O incomprehensible
Maiestie, O incompa-
rable Power, O heauen-
ly Father, strike a dread-
full awe of thy selfe into
our hearts, that we, who
come before thee, and
present our Petitions vn-
to thee, may (with such
reuerence as is meete)
tender our suites as obe-
dient and humble chil-
dren, and that thou as a
tender hearted Father
maist reflect, and looke
downe vpon vs in Christ
Iesus, our elder brother,
in whom, and through
whom alone we can look
vp to thee.

Petition

Petition I. *Hallowed be
thy Name.*

Give vs grace, O
Heavenly Father, to
make more pretious ac-
count of thy selfe, O
God, which art cloathed
with Maiestie and Mer-
cie, of thy workes which
are Power, Rightconf-
nesse, and Holinesse, and
of thy Word, which is
Truth, Wisedome, and
Goodnesse, then of all
that we can see with our
eyes, or conceiue with
our heart.

For thy Name onely
is excellent, and thy
Praise aboue heauen and
earth. O let that great
and

and glorious Name of
thine, be not onely glo-
rified and sanctified in
our vnderstanding by
faith and knowledge, but
also in our mouthes, be-
dies, and whole life.

O let it be euer hony
to my mouth, sweeter
then the hony combe:
let it bee melodie to my
care, more harmonious
then the voyce of an An-
gell, and let it be a Iubi-
lee to my heart, more
cordial then all the Con-
fessions on earth, made
by the skill of the Apo-
thecarie.

Make vs, O blessed
Father, more and more
to shunne and abandon
all and euerie thing, all
and

and euery person that
polluteth, or dishonou-
reth thy glorious Name.

○ Father kindle such a
true zeale in our hearts,
that we may not endure
any prophane Monster,
or monstrous Miscreant
to speake ill, or a misse of
thy gracious Name, or
of thy blessed doctrine
in our hearing.

○ Ouerturne, and over-
throwe with thy Power
all those Atheists and Li-
bertines, which in these
last and worst dayes seek
to prophane, blemish, or
blot this glorious Name
of thine, shining in thy
most sacred selfe, in thy
Word, and in thy mer-
ciful works.

Remoue

Remove good Father,
out of our Churches,
Courts, Cities, & Coun-
tries, all those wicked
ones, who with cursed
mockes, scoffes, taunts,
and reiects, deride all
Godlinesse, outface all
Conscience, and flout
with more then Turkish
madnesse, the obedience
and reuerence that is gi-
uen to thy most glorious
Name.

Awake, O Lord, and
let not these preuaile,
who worke disdain in
the hearts of too too ma-
ny against thee, & boast
themselves in their wil-
lany, that they haue ba-
nished thy feare out of so
many places.

These

These are an vnholly
seed, the spawne of the
Whore, the poyson of
Aspes, and they would
haue all to bee such as
they are. They are vn-
cleane, and infect where
they come. Remoue, O
Father, these rockes of
offence from among thy
chosen people, for thy
Name sake.

Let not, O Lord, the
lewd and loose examples
which wee behold in the
world, with grieve pre-
uaile against vs, to per-
uert vs, and if thy iust
wrath hath sealed the
Confusion of those that
prophane & pollute thy
Name; let them be pro-
phane and filthy still,
but

but let vs, O Lord, that
feare thy Name, escape
from them, as the bird
out of the snare of the
Fowler.

Deare Father, thou
hast registred our names
in thy booke of life: O
let these seely soules of
ours, that are pend vp in
the sinfull prisons of our
bodies, flie to thee in all
heartly zeale, and feare
thy Name all the dayes
of our life.

Let vs, O Father, bee
alwayes bold to flie vn-
to thy glorious Name, as
to a rocke and tower, of
defence, in all the as-
saults of this wicked and
wofull world, in all the
pressures of our bodies,
goods,

goods, and good name,
and in all the conflicts
of a rebellious Consci-
ence.

O sweet Father, make
all our houses so many
Sanctuaries and Orato-
ries, wherein thy great
and mighty Name *Ieho-
uah*, may bee ever in all
due feare, and true reue-
rence, called vppon in
Christ. Iesus, who is our
life, and only Saviour.

Petition 2. *Thy King-
dome come.*

DEvine Maiestie, let
thy Kingdom com,
not only that Kingdome
of thy Power, which
cannot be shaken, but
that

that Kingdom of Grace,
which wee sinfull wret-
ches (as our Fore-fathers
before vs) doe often re-
sist: but O sacred Maie-
stie, doe thou subdue in
vs all Power of Sathan
and sinne, and rule thou,
O King of Saints, our
soule and body, hart, and
minde, word, and work.

Giue vs the means,
righteous Father, that
thou hast appointed,
whereby this thy King-
dome of Grace may com
vnto vs, and into vs,
euen thy blessed Word,
and Sacraments, & make
vs, O Father, carefull,
and conscionable rea-
ders, hearers, and doers
of thine Holy will, to the
honour

honour of thy great and glorious Name.

Feede our Faith, fasten our hope, fixe our lone on thee, O God, I say on thee, O blessed Father, that no ruling, ouer-ruling, rangling, raging, and roaring sinne, may haue dominion ouer vs.

Blesse the labours of thy Seruants in thy Church, that through thee O God, they may enlarge thy gracious Kingdome by thousands, and by millions.

Cast downe O almighty Father, all the strong holds and fortifications that the Powers of darkness set vp against thee,
either

either in my heart, or in
the hearts of others.
Thou O Christ, art the
stronger Man; beate out,
and cast out all vncleane
spirits of error, heresie,
and doubtings, that im-
peach the comming, or
hinder the Power of this
thy Kingdome in vs.

Reuiue the spirits of
thy humble Children,
and giue life and quick-
ning to such as are con-
trite in heart, that we
may not only see, but
discerne also by our
most pretious faith, the
maruellous thinges that
thou hast done for vs.

Make thy Children O
Father, not to feare the
smiles of the prophane,

nor

nor

nor the faces of any
whose hearts feare not
thee, nor yet the godlesse
loue of any, that are hin-
derers of this thy King-
come to come vnto vs.

But, cause all thy Chil-
dren O Father, cheere-
fully and manly to goe
through euill report, and
good report, and all o-
ther difficulties, hauing a
sweet feeling, that we
are vnto thee our God,
a sweet saueur in Christ
Iesus, to euerlasting life.

Strengthen all thy
Children O Christ, by
thy Spirit in the inner
Man, and dwell in our
hearts by faith, that we
may be able in some
good measure, to com-
pre-

prehend thy louing and
sauing kindnesse to all
penitent, weeping, and
wailing sinners.

For we all haue been
Traitors to thee O hea-
uently King, and the
kingdome of darkenesse
will couer vs, and ouer-
whelme vs, if thou O
King of Saints dost not
helpe.

In thy great and ma-
nifold mercies looke vp-
on vs, for the multitude
of our sinnes cry for the
multitude of thy mercies,
and let not the malice of
the kingdome of darke-
nesse and blacknesse, de-
stroy and cast away thy
People, whom thy good-
nesse hath made and re-
deemed.

Stretch

Stretch forth that saving hand of thine O God, and take vp our distressed Soules, that cleaue vnto the dust, that we may haue a tast here, and a glympse of that kingdome of thy glory, of which there shall be no end.

Petition 3. *Thy will be done euen on earth, as it is in heauen.*

Come O heavenly Ghuest, come not only vnto vs with the comfortable sound of wordes, but come, O come into vs with thy Power and spirit, that thy Will may be done on earth

earth by vs, and on vs, as it is in heauen, among the glorious Angells.

Not our Will O Father, but thine be done, euen thy most sacred reuealed Will expresse in thy Word: And thy most secret Will O God be done, which albeit it is secret and hid from vs, yet we are sure is alwaies iust.

Let not our obedience O Father, vnto thy will be leproous like theirs, that vnwittingly, and not knowing of it, yet doe thy Will: Nor let O God, our Patience be doggishly, like theirs that knowing doe thy Will, yet strue and murmur against

against it, but O deere
and diuine Father, giue
vs grace : o doe th/ will
cheerefully, speedily, and
willingly.

Our owne wills O
God, are wicked and per-
uerse, euer sithence the
thoughts of our hearts
were euill continually.
It is thou therefore O
Lord, it is thou only that
must worke in vs by thy
blessed Spirit, both the
will and the deed of thy
good pleasure.

Phil. I. 13.

It is thou O God of
peace, that broughtest a-
gaine from the dead our
Lord Iesus, the great
Shepherd of the Sheepe,
through the blood of the
euerlasting Couenant,

Heb. 13. 21.

K that

that must make vs perfect in all good workes, to doe thy will, and to worke that is pleasing in thy sight, through Iesus Christ.

Be it therefore weale or woe, little or much, life or death, let vs rest contented, and euer (as dutifull Children) say in our hearts, Let our God and our Father doe with vs, and dispose of vs at his pleasure.

Be they losses, be they cresses, in our bodies, goods, children, neighbours, or whatsoeuer, be thinges sowre or sweet, lowring nights, or sunshine mornings, deere Father make vs euer bleffe

blesse thy name with a
single heart, kisse the rod
when we know thy will,
and vntill thou shewest
it vnto vs, let vs leaue it
to thy sacred and secret
wisedome, & wait for the
issue, which shal assuredly
be euer for our good.

Neuer giue vs ouer
(O holy Father) to seeke
to Diuells, Witches, Wi-
zards, or any diuelish
meanes, to know times,
or seasons, sicknesse, or
health, or any other
thing that thou hast re-
serued in thine owne
Power; but grant vs
gratious Father, to rest
our selues contentedly,
that we may will and
wish, nothing but that

K 2

thy

thy holy will alloweth.

We know holy Father, it is impossible for vs while we are cloathed with this vaile of our flesh, to doe thy will, as the glorious Angells in heauen doe: Yet O God, we desire, we loue, we long, yea, we looke to be loosed and freed, that we may be perfect, as they are perfect.

And to this end, we euer groane, and beg of thee in mercie, for a pure and cleane life, for this is thy Will, euen our sanctification: O pardon herein, for the blood of Iesus all our thoughts, wordes, & workes, straying from thy sacred will.

To

To name our offences
don against thy blessed
will, is impossible, O ho-
ly Father, for we cannot
thinke of them, yet thou
knowest them, and with
thee is plentious mer-
cie, euen for our secret
fautes.

All the euills that are
in the world, proceed O
Father, from thy bitter
roote, because most men
set aside thy blessed will,
and euerie one is carried
away with the liking
and louing of their own
willes.

But, O Lord, we be-
seech to giue vnto vs the
spirits of humble and o-
bedient children, that
wee may renounce our

owne wills, and readily
not with lip onely, but
with life doe thy will, as
doe thy seruants in hea-
uen.

It is thy will, O Lord,
that we should labour to
crucifie, and mortifie our
wills. Giue vs strength
therefore, O Father, to
beare all contempts and
disgraces, with patience,
in hope, to take in good
part, and with the right
hand all the changes and
chances of this mortall
life ; yea, euen with
cheerefull and glad some
hearts : and with olde
Ely to say, It is the Lord,
let him doe with vs as
pleaseth him.

Let vs, all with *Dauid*
hartily

hartily say : *O my God, I
am content to doe thy Will,
yea thy law is within mine
heart;* and let vs learne,
O heauenlie Father,
whose submission that
was, who said : *Not as I
will, O Father, but as thou
wilt.*

For wee are assured,
that not euery one that
saith Lord, Lord, shall
come to heauen, but hee
that doth thy will, *O Fa-
ther,* which art in hea-
uen.

Giue vs grace to bee
truly sorrie and vexed as
was *Peter* and *David*,
for all those that wilful-
lie transgresse against
thine holy will, and for
all those that laugh and

iest at such as they were,
who liue to dishonour
thy Name, and sleight
thine holy will.

It is thy will, O Fa-
ther, wee should beleeue
in Iesus Christ thy deare
Sonne. We doe beleeue,
and therefore we speake
and purge our selues
with daylie prayer. O
Father, we beleeue that
we haue a legacie in the
last will and testament
of *Iesus*, make vs care-
full not to loose our
clayme, title, and interest
therein.

And when that pas-
sing houre shall come,
whē earth must to earth,
O make vs strong, deere
Father, therein to wel-
come

come thy will, that wee
ioyfully may bee deliue-
red to the fellowship of
thine Angels and Saints,
perfectly to doe thy will
(O Father) in heauen.

*Petition 4. Giue vs this
day our daily bread.*

O Heauenly Father,
giue thy children
bread, yet wee confesse
our selues vnworthy of
crummes, but for thy
promise sake, and for thy
mercies sake, giue vs our
doctrinall bread to feede
our mindes, giue vs our
Sacramentall bread to
enclien our soules, and
giue vs our vitall bread,
to strengthen our weak

K 5 and

1 Pet. 5. 7

and feeble bodies, for it is thy good will, O Father, that we should not cast the care of heavenly things onely vpon thee, but also all our care.

This bread wee begge for, it is ours by Promise, O giue it vs, for otherwise wee are not able to get it, and giue it vs daily, or else it will not bee sufficient for vs: for, O Father, we seeke not the things of this life for themselues, but that hauing them, wee may the better serue thee.

And when thou giuest vs foode and rayment, O God, cause vs to bee therewith content, yea in what state so euer wee

are,

are, learne vs, O Father,
to beare all by the helpe
of Christ.

We begge not riches,
nor fine linnen, nor to
fare deliciously euery
day: it sufficeth, O Fa-
ther, that wee bee not
chargeable to any, but
rather helpfull, for thou
hast said, It is more bles-
sed to giue, then to re-
ceiue.

Breake not, O Lord,
the staffe of our bread,
that ten women bake in
one Ouen, neither suffer
O Father, the soules of
the righteous poore to be
famished, O God, thou
knowest what wee haue
neede of, our faith ther-
fore feareth no famine.

Leuit. 26.2

The

The little birds, O
heauenly father, sing
sweetly in their kinde,
before they seeke for
meate in the morning;
giue vs grace, O God,
first to seeke thee, and
the righteousnesse of thy
Kingdome, and then we
doubt not but all these
things shall be added vn-
to vs.

Giue vs, O Father,
mercifull and feeling bo-
wels of pittie, not to eate
our morsels alone, but
that the fatherles, poore,
and widowes, may eate
with vs, and that our
fleece may cloath them,
and their loynes may
blesse vs.

Thou hast fed vs, O
Lord,

Lord, from our youth
vp, and with a liberall
and plentiful hand, hast
blest vs and our Nation
with plenty. O Father,
touch vs with a true fee-
ling hereof, and make vs
heartily thankfull.

Thou knowest, O Fa-
ther, our number, and
our neede of thy mercy,
giue vs according to our
charge, our eyes wayte
vpon thee, and we know
that thou feedest the Ra-
uens which call vpon
thee.

Giue vs, O Father, for
the day, and if thou giue
vs more, make vs faith-
full Stewards, to dispose
of thy fauours to our
brethren that neede, that

Laza-

Lazarus may eate of the rich mans bounty.

To these fauours, O Father grant Peace, and quietnesse, temperance, and moderation, that neither fulnesse of bread make vs forget thee, or abuse thy good creatures to drunkennesse or surfet, and let not thy plentifull hand, O Father, which thou in more then much mercy stretchest out vnto vs, pufte vs vp with pride, to forget our selues, or to despise others.

Let vs neuer say as the custome of the world is, The poore may begge, but strike our hearts, O God, that albeit we haue
now

now abundance, yet full
fore thou canst curse vs
with want and beggery
for our vnthankfulnesse.

*Petition 5. Forgiue vs
our trespasses, as we al-
so forgiue them that
trespasse against vs.*

BVt what will all the
nourishments in the
world profit vs, O Fa-
ther, if with them wee
should bee acconuted as
Oxen to the slaughter:
forgiue therefore, O
deere Father, forgiue our
iniquities, and remem-
ber them no more.

We haue sinned, and
done wickedly, but we
confesse, and are sorrie
for

for our finnes, and thou remainest faithfull, O Father, to forgine vs our finnes, and thou art iust too, who hast reckoned for them in Christ, and hee hath paid for them, and wee are assured that his pretious blood purgeth vs from all sin.

In this time of acceptation, wee powre out our hearts to thee, O Lord, and against our selues wee confesse our sinne, and thou, O God, hast promised to forgine the punishment of the same.

O deereſt GOD, O ſweet Father, what a fauour is this to ſinfull offenders; that thou forgiueſt

giueſt ſinne according
to the riches of thy mer-
cies.

Forgiue vs, O Lord,
our trespaffes, truly ours
indeede, for nothing is
truly and properly ours,
but ſinne, ſhame, and
confuſion of face, and
what evils elſe our ſinns
bring downe vpon vs.

Our Gardens at the
firſt were full of euery
fragrant flower, but now
they are ouergrowne
with Rue, & haue none,
or to little hearbe Grace
in them. Roote out, O
God, the weedes by the
Power of thine holy Spi-
rit, and plant in them
ſweet ſmelling flowers,
which may be the ſauour
of

of life vnto life vnto our
dying soules.

Our finnes are debts
holy Father, binding
and engaging vs to an
eternall Curse, vnlesse
thou shew pittie. We are
readie to sinke vnder the
burthen of them, O re-
lease vs. We are ready
to bee stinged to death
with them, O ease vs,
for wee cease not to crie,
vntill the heauens ring
again. O Father, for-
giue vs our debts, that
binde vs to the bondage
of so lasting a woe.

O Lamb of God, take
away the finnes of the
world, and thou shalt
finde none; there is Mer-
cie with thee, and it is
infi-

infinite, how should wee misse of it ? Therefore art thou feared, and thy people saued. O cast our finnes behinde thy backe, burie them in the bottome of the Sea, couer them, hide them, impute them not for *Iesus Christ* his sake.

Couer our finnes, O deere Father, and thou shalt see none : see them not, and thou wilt not censure them. Censure them not, and so we shal endure no punishments for them : O take no notice of them, but forgive them freely, O Father, what euer they haue beene against thee, against our neighbours,
or

or against our owne
felues.

If it seeme good to
thee O heauenly Father,
to lay thine hand vpon
vs for our sinnes, yet
deale not with vs accor-
ding to our sinnes, but
let thy rodde and scour-
ges be so many Preserua-
tiues vnto vs, to keepe
vs from future sin, that
albeit we are iudged, and
chastned of thee O Fa-
ther, yet let vs not be
condemned with the
world.

Giue vs O righteous
Father, meeknesse of
spirit, heartely, sincere-
ly, and vnfortunately, to
forgiue our brethren,
that any manner of way
haue

haue offended vs, either
in reproachfull words a-
gainst our good name, or
any way against our
persons, or in our goods.

Let vs not say, as the
custome of the world is,
I forgive, but I cannot
forget; nor yet to for-
give our brethren by the
halues; but O Father, as
we desire thy goodnesse
freely and frankly, to
forgive vs, so grant that
we may forgoe all ma-
lice, spite, and reuenge,
that our corrupted
hearts hatbour against
those that trespasse a-
gainst vs.

O Father, let not our
mouthes in this Petition
curse our selues, nor
pray

pray against our owne
soules, to pull downe thy
fearefull wrath vpon vs,
for the hardnesse of our
hearts toward our bre-
thren.

Make vs know good
Father, that nothing ma-
keth vs thy children
more resemble thee our
God, then passing by
wrongs, and pardoning
offences.

Yea, though more then
seuentie times seuen
times we are offended:
yet, holy Father, teach
vs to forgine, for thou O
God, forgiest vs our
sinnes without number.

And if it so fall out
oft times, that after all
good meanes haue been
tryed,

tryed, we must yet goe
to lawe with our bre-
thren, O Father graunt
vs grace to doe it with
charitie, without bitter-
nesse, or enuie.

Wee renounce O
Lord, all trust in man,
and acknowledge that
thou, thou only O God,
forgauest sinne, both in
the guilt and in the pu-
nishment, and that all
the water in the ocean
can not purge vs of our
sin, nor any other meanes
vnder the Sunne, but the
pretious red Blood of
Iesus Christ our Sau-
our.

Surely, O Father, no
Man, no Woman, no
Angell, no Saint, quick
or

or dead, can forgive vs
our sinnes : We there-
fore haue no Mother, no
Brother to call vnto, but
only to thee O Father
come wee in Christ, O
heare then, and forgive,
consider and doe it, O
deferre not for thy mer-
cies sake.

Ezra. 9. 6.

We are confounded,
& ashamed in our selues,
once to lift vp our eyes
vnto thee our God, for
our iniquities are en-
creased ouer our head,
and our trespasses are
growne vp to heauen, we
cannot stand before thee
by reason of our sinne.

Yet wee sinke not, O
Father, for how should
wee misse of thy mer-
cie,

cie, who hast ordained
a godly Ministerie on
earth, to pronounce vn-
to true Penitēt, for-
giuenesse of sinne, and
we haue in heauen with
an Aduocate *Iesus Christ*
the righteous, and he is
the Propitiation for our
sinnes.

Into many and mani-
fold sinnes, we slide dai-
ly through our wretched
corruption and frai ty.
but doe thou, O Father,
send vs to such as thou
hast appointed to be the
lights of the world, that
vpon the Confession of
our sinns wherewith we
are agreed, they may
declare vnto vs our
Righteousnes in *Christ*,

L and

and quiet the out-er's
of our distressed minds,
and trembling consciences,
with the sweet dropping
dew of thy mercy
and grace.

In thy abundant kindness,
O Father, lift up
thy countenance upon
us, and albeit our whole
life is nothing but a circle
of sinning, and crying
thee mercie; yet let
the precious blood of thy
Christ dash out of thy
Register, and wash out
of thy remembrance all
our sinnes. for we feare
thy iudgements.

Petition

Petition 6. *Leade vs not
into Temptation, but
deliuer vs from euill.*

ANd now blessed Fa-
ther, being assured
that thou hast sealed to
our Consciences, for
Christ his sake, a pardon
for all our sinnes past:
preuent vs wee entreate
thee, for the time to
come with thy mercie,
against all the temptari-
ons of the flesh, the
world, and the deuill.

Otherwise, O Father,
we shall drinke in iniqui-
tie like water, for our
fore fathers, haue eaten
the sowre Grapes, and
the childrens teeth,

L 2 which

which are our sinfull
selues, are set on edge;
and if, O Lord, thou
shrowd vs not, we shall
yet become most abo-
minable, and filthy, and
Sathan that roaring ad-
uersary, will deuoure
vs.

Wee pray, O Father,
*Leade vs not into tempta-
tion*, because nothing is
done against thy blessed
will, for all thy Tempta-
tions are either of tri-
all vnto thy children, and
those are euer out of thy
great mercy, or else they
are out of punishment,
which proceedeth from
thy Iustice, which oft-
times doth punish sinne
with sinne.

We

Wee know right well
good Father, that thou
canst not bee tempted
with euill, neither dost
thou tempt any man to
euill, for all thy tempta-
tions leade on, and tend
to the probation and tri-
all of thy people: but
we, we I say, O Father,
are tempted, when we are
led awry by our owne
concupiscence, and so
proceede to deadly sin-
ning.

Helpe vs therefore, O
God of our strength, a-
gainst all temptations of
the diuell, of the world,
and of the flesh, that nei-
ther temptations on the
right hand, as Prosperi-
ty, Peace, and such like,

L 3 nor

nor temptations on the left hand, as sicknesse, pouerty, discontent, or any such like, may the one way make vs to forget thee our heauenlie Father, or the other way cause vs to despaire, and ouer-bear vs.

Wee oft-times holy Father, feele in our selues much dulnesse, doubtings, and doubtings, which are grieuous temptations: yet O good God, lesson vs, that as the mother after she hath felt her childe moue, hopeth the best, albeit shee doth not feele it alwayes moue, but when it stirreth weakely, she cheerfully hopeth of greater strength

strength in time.

So deere Father, after
blustering stormes of
threwe temptations,
whereby our Conscien-
ces are astonied: make vs
expect a more plentiful
time of grace, wherein
by thee wee may renue
again, and bee made
liuely, lustie, and strong
to runne the way of thy
Com mandements.

O sweet Father, say to
our sad soules, Be not so
heauie; or so cast downe
in temptation, tarry the
Lords leasure, be strong,
he shal comfort thy hart,
and cast thy whole care
vpon the Lord.

If it please not thee,
O Father, to heare by

L 4 and

and by : yet wee knowe
thou wilt heare vs in thy
good time, and helpe vs
in all our feares, though
for a time our hearts be
heauie, and our soules as
it were euen powred
out.

Yea, albeit our hearts
bee smitten, our dayes
consumed in sorrowes,
and our bones doe cleaue
to our skinne, yet O Fa-
ther, thou wilt not ab-
sent thy selfe for euer, but
wilt returne and shewe
pittie.

Temptations come on
a thousand wayes, yet
good Father, giue vs
strength with the shield
of faith, and sword of
the Spirit, which is thine
holy

holy word, to queneh all
the fierie darts of the de-
uill.

O good Father, deli-
uer vs from that euil one
the deuill. O God deli-
uer vs wretches from all
euill both present, past,
and to come. From euill
past, that it returne not
vpon vs againe; from
euill present, that it ouer-
throwe vs not, and from
future euill, least it tri-
umph ouer vs.

Euils wee are sure to
meete with all as long as
wee are in this world,
wher the deuil is as god,
ruling & raiguing in the
children of disobedience:
but deliue vs, O Lord,
from the contagion and

L 5 poyson.

poyson thereof, that wee
neither tast of the crime,
nor paine of cursed
cuils.

For if thou, O Father,
turn away thy face from
vs in our temptations,
we are sore troubled, dis-
mayed, & feared, though
but euen now wee could
say in our hearts, Tush
we shall neuer be remo-
ued.

If it please thee, O
Lord, to try vs, to hum-
ble vs, or for ought else
thy wisdom knowes
fit: O Father, doe it in
Mercy, according to our
strength, not about our
Power, but giue vs an
happy issue to be able to
beare it.

Let

Let our triall open our eyes, that wee may see our owne weakenesse to reforme vs, but neuer to cause feare aboute faith utterly to ouerwhelme vs.

If men tempt vs to euill, O Father, giue vs wisdom to discern them, feare of thee to desie them, and grace to despise the pleasures of sinne for a season, and to chuse rather to be afflicted, and disgraced with thy children, that with thee wee may haue an euerlasting inheritance.

Stand by vs, O sweet Father, that the hellish fiend that so rageth, may want of his will: and all his temptations may
come

come to naught, and let
sinne euer appeare sinne
vnto vs, in the vgly form
thereof, that the maskes
of the deuils delicacies
deceiue vs not.

Preserue vs holy Fa-
ther, against our owne
corruption, and the ma-
nifold Temptations ther-
of, our flesh, our flesh, O
Lord, ~~is the~~ rebell, O let
it neuer preuaile to the
working of our woe, and
euerlasting fall.

Wee know, deere Fa-
ther, that in our flesh
dwelleth no good: so
that vnlesse thou help, O
blessed God, it will al-
wayes rebell, and wee
shall die.

Deliuer vs, O thou
eternall

eternall Creator from
that euill, even from all
euills, as if wee should
name them one by one.
Grant this mercie vnto
vs O Father, for that red
bloud, and heart blond
of Iesus Christ that iust
one, who neuer sinned a-
gainst thee, but obeyed
thy sacred Will in all
things.

Almost infinite temp-
tations abound in this
life, for there is no cal-
ling so holy, no place so
solitary, but that wee
shall finde euery where
troubles to try vs : but
moderate and temper
them deere Father, with
thine hand of mercifull
mitigation, that we may
spend

send our Pilgrimage in
thy feare, and ende it in
thy fauour.

If thine hand, O Fa-
ther, afflict vs, O distresse
vs not; if we be in doubt,
let not despaire touch
vs; if we be persecuted
with euill, O forsake vs
not; and if wee bee cast
down O Father of sweet
mercy, cast vs not away,
neither let vs perish e-
ternally.

But through thy might
let vs euer conquer, and
neuer bee conquered to
our finall hurt, O good
father; and in our
slippings stay vs vp,
and cause our owne
euills (which we by our
preparations call vnto

vs) to renew our faith &
Repentance, and alwaies
to occasion vs to looke
more narrowly to our
steps, that wee slide not
away for euer.

○ The Spirit is willing,
but the flesh is weake,
O strengthen the Inner
Man, that we may truly
serue thee, O GOD,
though in great weake-
nesse, and much frailty:
yet let our service be in
sincerity without dissi-
mulation, that wee may
fast cleane vnto thee
when life departeth, and
euer live with thee when
once it is ended.

The

The Perclose.
*For thine is the King-
 dome.*

GRant these our hum-
 ble supplications O
 Father, for thou art our
 King, & our Soueraigne,
 and hast all things vnder
 thy rule. All euill vnder
 it to suppress it at thy
 pleasure, and all good to
 giue, and proportion it
 at thy pleasure to the
 generall wants, and ne-
 cessities of thy Saints,
 according to thine in-
 comprehensible wise-
 dome.

This Land and King-
 dome (O Father) where-
 in we liue is (as at the
 corners

corners of the Earth are
in thine hand, O bleſſe
our King, his Queene,
his Siſter, her Husband,
and all their children.

Remooue the euill
from about his throne,
his Perſon, State, and
dignitie, plant the good
in his Courts, Cities.
Churches, and Coun-
tries. Strike downe eu-
ry fortification that ſets
vp it ſelfe againſt thee
O God, and thoſe that
ſeek thy diſhonour O
God lay their honours
in the duſt.

Make our State and
Kingdome to flouriſh,
maintaine our peace at
home and abroad, that
it may bee a Sanctuary
for

for thy great, and glorious name, that thy holy word, and will may in all affectionate desires, albeit not in effect be done in the territories of the State, as it is done in Heauen amidst thy blessed ones.

Forgiue, O forgiue, and passe by deere Father the sinnes of our King, of our Prelates, of our Peeres, and of our whole Nation.

O let not deere Father our Nationall sins which are great, and grieuous pull downe the vialls of thy wrath vpon our State, but in mercy thinke on vs all O God, and be gracious
to

to the Land, and deliuer
it from all euill for Iesus
Christ his sake.

Remember in mercy
all rankes, and conditi-
ons of men in this our
Land, blesse all Schooles
of good learning, all
godly fellowships, that
auncient, and worthy
company of Merchant-
Aduenturers, the hus-
bands of the Land, blesse
them O Lord, and pro-
sper them for euer.

Remember in mercy
all the Kingdomes on the
Earth that feare, and
serue thee, and all thy
Children euery where
both by Sea, and Land
that are in any sorrow,
or sadnesse, or that are in
any

any sort afflicted either
in soule, body, state,
or good name.

Comfort them O Fa-
ther that mourne ouer
their dead, and bind
vp the broken harted,
say to euery soule that
seeketh thee, that thou
art their sure Saluation.

The power and the glory.

For thine is the Power,
to doe all this, and much
more then we can either
thinke or desire, for thy
power is infinite, and
therefore we doubt not,
& it is euer ioyned with
thy goodnes, and there-
fore we faint not.

For

For ever and ever. Amen.


Yea, thine is the Power, and therefore thou canst doe it, and thine is the Glory, and therefore thou wilt doe it, in confidence whereof to what my tongue hath spoken, my soule in faith is settled, beseeching thee O Father, to heare and haue mercie in reception of these my prayers, and praises for all fauours generall, particular, indiuiduall, offered vpon the crucified Bodie of my sweet and deere Sauiour Iesus, O receive them as an incense out of his hand, that my sacrifice

c ifice may be g atious
and well pleasing vnto
thee O God, in him,
whome with thee O Fa-
ther, & the Holy-Ghost,
we blesse, praise, honour,
and magnifie for euer,
and euer, one God, and
one Lord, our eternal Fa-
ther, world without end.

Amen, Amen, O faith-
full witnesses in Heauen,
say thou Amen, So be it,
vnto my prayers, that so
in a sweet rest of heart,
and content of minde, I
may rise from my knees,
and leaue the disposition
of all to thee my most
louing and tender
harted Father, in
Christ Iesus,

Amen.

Con-


Consider these
Oracles, before
you enter into the
Meditation of the
Lords Supper.

B*Ut let a Man exa-
mine himselfe, and
so let him eate of that
Bread & drinke of that
Cup For he that eateth
and drinketh unwor-
thily, shall be guilty of
the Bodie and Blood of
the Lord, yea he eateth
and drinketh Damnati-
on vnto himselfe, in not
discer-*

*1^o Cor. 11.
13. 19.*

240

discerning the Lords
Bodie.

30.

For this cause many
are weake and sicke a-
mong you, and many
sleep. For if we would
iudge our selues, we
should not be iudged.

31.

32.

But when we are iud-
ged, we are chastened of
the Lord, that we should
not be condemned with
the world.

Ponder these, and pra-
cise them before you
come, and then with
silent, yet instant gro-
nings, after perfecti-
on, speake to your
Soules, and say.

An



Important con-
siderations on the
Lords Supper in a sweet
Soliloquie with a mans
owne selfe, containing
an holy and Heauenly prepa-
ration therevnto, a right and
reuerent disposition there-
in, and thereat, and a
safe and settled resolu-
tion thereafter.

I. *An Holy, and hea-
uenly Preparation
thereunto.*

Deepely consider
O my deere
Soule, what we
are about, and
M to

to what an infinite Majesty we draw neere: Turne to the Lord we must not, in our ordinary accesse, in this so extraordinary a seruice, and Sacrifice, before we haue searched and tryed our owne waies, as the Prophet speaketh.

Search (I say) your owne waies, not other mens, to take a view of our owne, what they haue been, and what they now are, and what we purpose by Gods helpe, they shall be hereafter.

And when we haue layed them before vs, let vs try them by the touchstone of the Word, whether they be pure and perfect.

perfect, as they should be.

Yet euen this we ought to doe in our ordinary and Christian department, and such a scrutenie we are to make in our whole life.

How much more then, with a sad and serious consideration, ought we to drawe so neere vnto our good God, as we are about to doe, in this holy pertaking of himselfe, in his sacred Supper.

Let vs therefore, O my sweet Soule, follow the counsell of the Apostle, who aduiseeth vs, first to examine our selues, and to iudge our selues, (for vpon examination of

M 2

our

our selues, we shall haue
cause enough, and too
much so to doe) and then
let vs eate of that Bread,
and drinke of that Cup.

For my sweet Soule,
it is not enough that we
are borne into the world,
and brought into the
Church by Baptisme, if
we be not also bred and
fed in the Church, by
this Supper of the Lord,
which doth conduct vs
to the fountaine of our
life Christ Iesus, the Sa-
uiour of all that belecue.

Before (therefore) we
do pertake of such sacred
Viands, we are counsa-
led to prepare our selues,
by examination, and
iudging of our selues.

We must examine (O

my Soule) our selues, yea
our owne selues, as I said
before, that is our dutie,
not an others, that's our
fault; we must not break
our neighbors head, like
the Pharisee, but smite
our own breast with the
humble Publican.

And we must doe this
our owne selues, not loo-
king through the specta-
cles of others vpon our
selus, but we must reflect
vpon our owne selues,
& see with our own eies,
for who knoweth better
what we are, or what we
haue beene then we our
selues doe, except God
is greter then our harts.

Turne Confessor there-
fore O my Soule, and ex-

aminer too, and let vs examine our owne selues, and let vs not be like Taylors, who measure others, or like Barbers, that cut and shaue others comonly, but not themselves.

Let vs not pry or gaze on the mote in our brothers Eie, but let vs trie to pull out the beame that is in our owne Eie.

By which meanes O my soule wee shall euidently see how to examine our owne selues, earnestly, exactly, and throughly, not like those who examine their bad manners, as they doe their bad money, seeke as if they would not see,
and

and search as if they would not finde.

But we must with great diligence, and dutie, make sound enquirie to finde out as *Lapidaries* and *Gold-smiths* doe the true mettaile from the counterfeit, the good from the bad.

Our duty O my sweet darling requires this examination at our hands, and the danger if we doe it not enforceth, for if we be not fitte to tender this duty, vnto our Lord God, we must labour to make our selues fit.

Now the way to make our selues fitte, is by examination, iudging our selues, and so we shall be

sure not to be iudged of
the Lord.

Otherwise the danger
is greate, for it manureth
and draweth downe vp-
on vs an hidious sinne,
euen to be guilty of the
body, and bloud of the
Lord.

Yea dreadfull, and
dismall punishments doe
follow this sinne, euen
no lesse then the eating
and drinking damnation
of soule and body to our
owne selues, and it is the
cause that many are
sicke, and weake, and
die, for that they dis-
cerne not the Lords bo-
dy in this so holie an
action.

The things which are
to

to bee examined, O my soule are our faith, and our repentance, which like two twinnes must goe hand in hand together.

For if I sha'll say I repent, when I doe not beleue, I shall receiue the Sacrament ignorantly, & if I say I beleue, and doe not repent, I shall receiue the Sacrament irreuerently, howsoever both wayes vnworthily.

In the examination of our faith O my Soule we shall finde out knowledge, and then we shall learne how to apply it.

We must know O my Soule three points especially.

M 5

First

First mans generation created according to gods image, that is in holines, and righteousness, for God made man righteous at the first, but he sought out afterward many inuentions of his owne euill frailty by the seducing guile of the deuill.

Secondly mans degeneration, how hee by this fining against his God, fell from that blessed state, and plunged all his posteritie with him, into that fearefull and fatall revolt.

Thirdly we must know O my Soule, mans regeneration, how hee was againe restored, and deliuered

liuered from the iawes
of death, and state of
damnation, by Christ
Iesus his sufferings, of
which assurance this
Sacrament of the Lords
supper is a Signe, and
Scale.

The consideration of
these particulars, O my
Soule will enforce euery
beleeuer to apply the be-
nefit, and blessing to our
owne selues, and say.

What shall I giue vn-
to the Lord for all his
blessings, and fauours,
which he hath done vnto
mee? I will receiue the
cup of saluation, and call
vppon the name of the
Lord.

I will examine my
life

life, by the Law of the ten commandements, & as in a mirror or looking-glasse, I will behold my selfe therein, to see the hedeousnesse of my sinne and the horroure of my conscience.

Then O my Soule I will examine my sacred Faith, which is more pretious then *Gald* of *Ophir* in the Articles of our beleefe, and see therein our deliuerance from the curse of the Law by the crosse of Christ.

There, there, O my Soule shalt thou finde forgiveness of sins, and all other blessings, and fauours accrewing vnto thee,

thee, by thy sweet Saviour
Iesus Christ.

In examining our
selues, O my deere
Soule, by the Law of
the Commandements,
wee shall see how foule
wee are, yea how vgly,
by the deformity of sin,
and how monstrous we
are made by it in the
sight of God.

Yea that glasse of the
Law, sheweth vnto vs
our many and manifold
maladies, how our
hearts doe swell with a
Phlethory of pride, and
GOD himselfe O my
Soule, resisteth the
proude.

How wee are shaken
with the feauers of lust,
and

and whore-mongers, & adulterers, GOD will iudge.

How we stagger, and reele to, and fro, with staggers of vnconstancy, like the raging Sea, that hath no rest.

How wee are puffed vp and swolne with a Timpany of Malice, despite, & enuy, against our brother, and surely who so hateth his brother, hath slaine him in heart, and how wee are blowne vppe with the drop sic of couetousnes, which is the roote of all euill.

These and diuerse other diseases the perfect Law of God will shew

vnto

vnto vs, what now O
my sweet Soule shall we
doe.

Denie these things we
cannot, our own consci-
ences do witnes against
vs, & if our hart condemn
vs, God is greater then
our heart.

We must needes con-
fesse then that wee are
guilty, and being now
arraigned at the barre of
Gods iudgement: Wee
must hold vp our hand,
and crie guiltie O Lord,
guilty of the breach of
all, and euery one of thy
commandements, both
in thought, word, and
deede.

There is no other cure
O my soule, but to crie
for

for a Psalm of Mercie.
Haue mercie vpon vs, O
Lord, haue mercie vpon
vs, according to the
multitude of thy mercy,
for the multitude of our
transgressions, crie for
the multitude of thy
mercies to couer them.

There is no other help
O my soule, but to ap-
peale from an angric
God, iustly displeased
with our sinnes, to the
same God appeased, and
made friends with vs in
our sweet Sauiour *Iesus*.

In whom alone our Iu-
stification before God is
perfect, albeit our San-
ctification bee vnperfect
in our selues, because of
our frailties.

Draw

Draw me neere therefore vnto our God, not as perfect already: but to bee made perfect by the Sacrament of the bodie and bloud of Christ, whereby our reconciliation with God is sealed.

Draw me neere, O my soule I say, with true & vnfeined repentance, wherein also we must be very carefull to examine our selues, especially in two maine points.

First, whether we be truly and hartily sorrowfull for our sinnes past, for the broken spirit and rended heart, is the acceptable Sacrifice to the Lord.

Psal. 51.

And secondly, whether
wce

wee be resolved to preuent as much as wee can for the time to come all sinne, and the temptations thereof, auoyding all persons, places, and occasions that may bring vs in danger of sinning against our God.

Let vs therefore weepe
O my soule with *Peter*,
water our couch with
Danid, put on Sackcloth
with the King and people
of *Ninine*, fall down
prostrate with *Magda-*
len at the feete of *Iesus*,
and rend our hearts, as
the Prophet *Ioel* teach-
eth, for so good is our
God, that vpon our vn-
fained repentance, he wil
turne the curses of our
sinnes

sinnes into blessings, and
this our godly grieſe in-
to cuerlaſting grace.

If therefore, O my
ſoule, our heart bee not
truly, and thoroughly
touched with grieſe for
our ſinne, let vs become
ſorrowfull, becauſe wee
are no more ſorrowfull,
and reſolue in the name
of God to be more reſol-
ued.

For there is no dally-
ing with God, nor with
our conſciences, for that
deede is ſaid not to bee
done, that is not perfor-
med with the affection of
the heart.

Joſeph of Arimathea,
wrapped the body of Je-
ſus in cleane linnen, and
how

how dare wee , O my soule, receiue him with an vncleane minde ? If wee will not kisse the Kings hand with a foule mouth, how shall we eate the Lords body with a foule faith.

Let vs iudge our selues
O deere soule , let vs iudge our selues, that we may not bee condemned with the world.

Let vs iudge our own wayes with the iudgement of discussion , for wee haue sinned against God, against our neighbours, and against our owne selues , both by deedes of Omission and Commission.

As wee haue beene the
sonnes

sonnes and daughters of
som yeares in this world;
so haue we beene the fa-
thers and mothers of ma-
ny transgressions, Aye
me poore soule, Who
can tell how oft he offen-
deth ? The Lord make
vs cleane from our secret
faults.

O sweet soule, we haue
nothing to plead for our
selues, but to cry, *Enter
not into iudgement with
thy seruant, O Lord, for
in thy sight shall no man
lining be iustified.*

And if at this time, O
my soule, wee finde not
so much fauour as wee
expect, nor feele not so
much comfort as we de-
sire : yet O my soule,
let

let vs wayte the Lords
leasure, let vs willingly
attend his good pleasure,
for a more plentifull
time of grace may come,
nay assuredly will come.

Wherein *Mathew* a
Publican shall become
an Apostle, *Magdalen*
the harlot shall become
a chaste Votarie, *Paul* a
Persecutour, shall be-
come a Preacher, *Iustine*
Martir a Gentile, shall
become a Christian, *Au-*
gustine a Manichie shall
turne Catholique, *Lu-*
ther a Monke shall be-
come a Protestant, and I
deere soule albeit now
fraile, feeble, and falling,
shall by Gods grace be-
come strong, stedfast,
and

and may stand vpright
before our God in *Iesus*
Christ.

For our Almighty God
in whom wee trust, will
not quench smoking flax,
nor breake a bruised
Reed, hee will in pittie
looke from his Sanctua-
rie, and seate of Mercie
vpon vs dust-creeping
wormes and wretches,
that lye here at his feete
crying for mercie, and
flying vnto him for fa-
uour in *Christ Iesus*.

Whose most pretious
red hart blood doth dash,
and wash out all our of-
fences: let vs now ther-
fore O my soule, claspe
fast that our Sauour
Christ in the armes of
our

our Faith, and set him
before our God as our
Attonement, Peace, and
perfect Reconciliation.

Let vs inly crie, and
that instantly, O my
soule, now at this very
instant and moment, and
say in our selues, though
none doth heare but
God: Now, O Lord,
euen now, comfort our
trembling consciences,
releue our carefull
minde, ease our trou-
bled hearts with that
sweet dropping dewe of
thy mercie and grace,
showred and shed vpon
vs in this blessed Sacra-
ment.

A

2 *A right and reuerend
disposition in, and at the
Sacrament of the Lords
Supper.*

O My deere soules in-
ie consider at this
present, whither we are
come, what wee see, and
what wee doe, for this
that we are about is the
greatest worke vnder the
Sunne.

Wee are come to a
Supper, for at a Supper
it was instituted, and to
the Supper of the Lord
are we come, for he or-
dained it in remem-
brance of himselfe.

Wee are come to the
breaking of the bread of
N life

life to the Lords Table
are wee come, which is
consecrated to the fel-
lowship of the faithfull:
we are come to the Con-
gregation of the iust, and
to the *Eucharist*; where
solemne thanksgiving
is celebrated.

Wee are come to a
Sacrifice, Host, or Ho-
locust, where wee offer
Prayers, which are our
reasonable Sacrifices,
where also that Sacrifice
of Christ once offered
vpon the Crosse, is euer
in this Sacrament repre-
sented vnto vs.

Yea Christ our Lord
drawne downe by his
loue, and mercy is come
vnto vs, and into vs,
where

where in pursuite of our
blessed Lords promises,
and by the power of his
spirit wee are deliuered
from the curse of the
Law, by his death, wee
are seperated from the
Profane, wee are bound
vp to mutuall loue, with
our sweete Iesus, and all
his children, vnto the as-
surance of euerlasting
happinesse.

Wee see heere O my
deere Soule, repre-
sented to our outward
sences a Minister, a Ta-
ble, Bread, Wine, and
our selues. The Minister
blesseth, breaketh, giueth
and we take, and eate.

Our receiuing with
the hand to eate the

N 2 bread

bread, and to drinke of the Cup in this Sacrament is our Protestation that we lay hold of the Promises made therein, and renounce all other waies, and meanes of Salvation, but that onely which is there represented.

That is, the whole person of my Christ, O my soule, with all his graces is as truly, and as really presented, giuen, and receiued : as the Bread and Wine are presented giue, & receiued.

Therefore O my soule, it is not onely Bread and Wine which is here presented, but the very Body, and Bloud of Iesus Christ. The

The very Body of my
Saviour Iesus Christ, not
glorified as it is now in
Heauen, the very bloud
of Christ not contained
in the vaines, but the bo-
dy of my sweet Saviour
as it dyed for mee, and
the bloud as it was shed
for me vpon the Crosse
are here present.

Not hidden, or inclo-
sed in, with or vnder the
Bread and Wine, but
truely giuen vnto vs vn-
der the Promise of
Grace, and receiued by
that spirituall Vnion,
which we haue with Ie-
sus Christ our Lord.

Iesus Christ, my deare
Soule is heere brought
vnto vs, not as he is now

in heauen glorified; but
as hee hath in his body,
and soule fully perfected
our Redemption.

2 Cor. 5. 7.

2 Cor. 2. 6.

Col. 3 1.

1 Theff. 4. 16

We receiue the Lord
Iesus into our mindes,
not into our mouthes,
into our Faith, not into
our Sence, for we knowe
not Christ any more ac-
cording to the Flesh,
since he is in heauen, and
will not descend vntill
the last day.

The Body and Bloud
of our Lord are present
to the beleeuer, not to
the Bread and Wine to
which the Promise was
not made.

For this Presence of
our Sauiour in this Sa-
crament is as our Vnion
with

with him is, thats myſti-
call, mentall, ſpirituell,
and ſupernaturall, yet
reall, moſt true, and
moſt certaine, for that
it is grounded on the
promiſe, which the Ho-
ly Ghoſt hath aſſured vs.

Wee ſee alſo by our
blessed Faith, O my
ſoule, that Chriſt Ieſus
our Lord is himſelfe an
Agent in this ſacted Sa-
crament. For the Mini-
ſter giueth Bread and
Wine, Chriſt giueth vs
his Body and Bloud, the
Bread and Wine to our
bodies, the Body and
Bloud to the hand of
thee my Soule, the Bread
and Wine outwardly,
the Body and Bloud in-

M 4 wardly

inwardly, the Bread and Wine is receiued by the faithfull, and by hypocrites; the body & bloud is receiued by the faithfull onely.

Therefore, O my deere soule, thou art of more value then my body, for my body receiueth the Bread and Wine with hand and mouth: but thou, O my soule, receiuest the Body and Bloud of *Christ*, euen *Iesus Christ*, all whole, with all his graces, with the power of Faith, and operation of the Holy Ghost.

The Bread and Wine, O my soule, are receiued by the outward Man: the

the Flesh and Bloud by the inward Man, the Bread and Wine corporally, the Body & Bloud spiritually, the Bread and Wine may bee received vnworthily, the Body and Bloud cannot be received vnworthily, and cannot but bring blessing and eternall life to the receiuer.

So that I see, O my soule, the Minister works together with God in this great myserie: as the dispenser of his secrets, and *Iesus Christ* honoureth him, and vs, and all belecuers with his presence.

The Minister giueth to the hand and mouth of

N 5 the

Heb. 5. 4.

1 Cor. 3. 9.

1 Cor. 4. 1.

Ephes. 3. 17. the receauour outwardly : the Lord *Iesus* comes inwardly, and giues him selfe truly , really , and certainly to the heart and minde, where we receiue him by Faith, and so hee dwels with vs for euermore.

Wee see then , O my soule, in this Sacrament, the iustice of our God satisfied, his wrath appeased by this onely Sacrifice of Christs Body and Bloud: we acknowledge his mercie and loue toward vs, who punished our sinne in his Sonne, and gaue vs life eternall, whereof wee were deprived by our transgressions.

Now

Now then my soule,
 since God hath giuen vs
 his Sonne, he will doubt-
 lesse with him giue vs
 all things, as Renouati-
 on to rise from Sinne, Re-
 surrection to rise from
 the graue, sealing vs
 with his Spirit, to bee
 made one, and the same
 body with him.

1 Cor. 12. 13

This Sacrament then,
 is our spirituall meate,
 foode, scale, testimonie,
 and confirmation of that
 Vnion and Communion,
 which we haue with *Iesus*
Christ, and by him with
 the Father and the holy
 Ghost, and by them all
 with the faithfull, and
 doth assure vs, that hee
 dwelleth in vs, and wee
 in him.

1 Jo. 6. 5, 6

Yet

Eph. 5.30

Yea, O my soule, we are hereby fed spiritually, and made flesh of his flesh, and bone of his bones, to growe in him, vntill we all meete in the vinity of faith to a perfect man, and so consequently to bee partakers of the diuine nature in all the graces of our Lord *Iesus*.

This Sacrament, O my soule, is our entertainement, whereby wee are tyed to be the people of God, our soules hereby become immortall, and are exempted from the curse of the second death, which should meruailously enflame our loue towards God, who hath

hath made vs partakers
of this so incomparable
and vnualueable a giſt.

For now, O my ſoule,
Ieſus Chriſt himſelf com-
meth to remaine, dwell,
and liue in vs by his Spi-
rit, and cauſeth that we
remaine, dwell, and liue
in him by faith, that ſo
he may be ours, and wee
his.

And this bleſſed Vni-
on of vs with Chriſt, O
my ſoule, is Eſſentiall,
the truth thereof is reall,
the meanes thereof, which
is Faith, and the cauſe
which is the Spirit, are
ſupernaturall, the forme
and Eſſence is incompa-
rable, and ſecret, as long
as wee ſhall bee in this
life.

As

Io. 6. 56.

Gal. 2. 20.

I Io. 3. 24.

Eph. 5. 32.

I Cor. 13. 9.

As truly therefore as I receiue the Bread and Wine visibly by the hand and mouth : So truly O my soule, I beleue that I by Faith receiue the very body and blond of Christ.

It is most requisite therefore, O my soule, that wee draw neere this great mysterie with all due reuerence, and that the posture of this my body be such, as becometh those that receiue from God by sanctified meanes, the power of our Salvation,

Hauiing our hearts lifted vp to the things represented, which are in heaven, and not tyed to the
the

the signes beneath, not to adore the Bread and Wine, or to reserve them for Reliques. For *Christ* did not say in the institution, elevate, offer, adore, shut vp, carrie about, but *Take, Eat, Drinke, and doe this in remembrance of me.*

Reuerence, O my soul, the antiquity of this so high and so heavenly a mysterie, for it was ordained by our Saviour *Christ Iesus*, when the world was three thousand, nine hundred, four-score, & five yeares old, the foure and twentieth day of March, and in the three and thirtith yeare of the Nativity of *Iesus Christ*

1800

Christ our Lord, now almost sixteene hundred yeares agoe.

It was ordained, O my soule, the Thursday at Euen before his sufferings on Friday following, in the night that *Christ* our Saniour was betrayed by *Judas*, at the ende of the eating of the Paschall Lambe, a solemne Sacrament of the Lawe then abrogated, in place whereof this Supper was instituted.

The Paschall Lambe signifying the deliuerance from the seruitude of *Egypt*: This Supper signifying our deliuerance, O my soule, from the
the

the flauery of the deuill,
which *Iesus Christ* hath
wrought by his com-
ming in the fulnesse of
time, to purge iniquity,
and to bring in euerlast-
ing righteonsnesse.

Dan. 9. 24.

Therefore O my soule,
if wee approach to this
Table without Faith and
Repentance, or not in-
structed with a compe-
tent knowledge in this
mysterie, or bring our
hearts full of hatred, co-
uetousnesse, euill affecti-
ons, and wicked purpo-
ses, then we shall receiue
the signes, not the things
signified, wee shall re-
ceiue the Bread of the
Lord, not the Bread, the
Lord.

If

If any come, O my soule to this Table, who being capable, yet neuertheless are stayned with some sinne, from which either by their infirmity or negligence, they cannot vitterly rid themselves: these may receiue the Sacrament, though not to their condemnation: yet they may drawe downe vpon them Gods chastisements, which will make them more warie, least they should be condemned with the prophane.

Wherefore, O my soule, let vs frame our manners, gestures, and behaviours, to the moste gravity, and maiestie of this

this so high and heauenly a Mysterie.

Let vs abandon all countenances and actions which may bewray in vs Pride, Presumption, Lightnes, loue of our selues, or despising of others; Let vs shunne all garish Apparell that may offend our Neighbour, or make him thinke that we delight in our selues.

But let vs in soule and body conioyned, waite now, and look vp to him that made both soule and body; let the body humbling it selfe stirre vp the soule, and let the soule in lifting vp it selfe excite the bodie, and both stand ready before the Lord. And

And because, O my Soule, we haue both bin sharers in offending our good God; let vs both concurre to waite, and attend in all humiliation of body, and humility of soule for this so vnspeakable a grace.

Crying, O *Physcition* heale vs. O *King of Hea-
uen* pardon vs. O *God* shewe downe thy mercies upon vs. O *King of Glo-
rie* come now into vs, that we may liue with thee and praise thy name for euer.

For O my Soule, this action of ours is a part of diuine Worship, and as our Reading doth feed vs, and our Meditation digests our Reading;

ding; So let our Praiers
bee as the force, and
strength that presents
this our Worshipp to
God.

We must kneele vnto
our God, for thats the
gesture of *Sinners*,
and *Suters* that desire
to receiue; and of them
that offer, and desire to
be receiued, and accep-
ted at Gods hand.

For this Sacrament is
the perfection of all Sa-
crifices, and in which we
tender, and offer to God
a charitable sacrifice of
Almes to the reliefe of
the poore, with which
Sacrifices God is well
pleased, (and pacified)
We offer, O my Soule, a
Sacri-

Sacrifice of a deuout heart in prayer, which God will respect, we offer the Sacrifice of a broken and contrite heart, which God will not despise, and wee offer the Sacrifice of a thankfull heart, which God will honour.

Shall not wee kneele then, O my soule here, where we are suiters for our Pardon, and where we doe receiue our Pardon, written in the bloud of Christ, and sealed to our soules with his most pretious death, where so great a Maiestie descends to so despicable wormes, to giue the Son of his Substance, and not
spa -

sparing his Beloued, that
he might spare vs wicked
and rebellious seruants,
nay slaues to the deuill.
O my soule, we will say
as *Iosuah* said: *But I and
my house will serue the
Lord*: So whatsoeuer o-
thers doe in pleasing
themselues, and abound-
ing in their owne sence;
yet thou & I O my soule
will kneele before the
Lord our Maker.

For shall not we offer
in this Sacrifice, O my
soule, all our selues, wee
haue but two mites, a
body and a soule; shall
any part, peece, or par-
cell be wanting, in this
so great a worke? If the
King that is but a mor-
tall

tall man, shall giue vs a
pardon, wee will stoope,
and bowe the head, and
kneele, nay kisse his feet.
If wee doe this to Gods
image, much more let vs
O my soule, doe it to
God himselfe.

The place O my soule
is dreadfull where wee
are, for it is not onely
the house of God, but the
gate of heauen, and not
that onely, but also the
table of God, and as the
place is dreadfull, so our
action, O my soule, is
dreadfull, not of famili-
arity, which oft breed-
eth Presumption, and
maketh men come pom-
pously, and gloriously,
but of dread and reue-
rence,

rence, which requireth
all deuotion, and deiection
ment of soule and body.

Can we beho'd in this
wonderfull great myste-
rie the Lord Christ offer-
red vp, and the Priest sa-
crificing, and the Com-
municants present to be
made red, with that pre-
tious bloud, together
with our selues, O my
soule, and can we thinke
that we conuerse among
mortalls on earth, or ra-
ther that euen now wee
are suddenly translated
into heauen?

What faithfull heart
can doubt, O my soule,
that euen in the minute
of this action at the voice
of the Priest, the heauens

O are

are opened, the Quires of Angels are present in those mysteries of *Iesus Christ*, heauen and earth are conioyned, Spirit and Flesh, *Christ*, and our selues; And can we presume to taste of this Bread of heauen, & forget the duty of sinfull and earthly men, in reception of such dreadfull mysteries?

Let vs kneele then, O my soule, in this presentation of our selues, to so gracious a giift, for our eyes looke vp to the hills, whence cometh our helpe, and let our knees be bowed downe to receiue this Angels food.

² The child, O my soule,
in

in the Mothers wombe,
hath his eyes placed ouer
his knees, which natural-
ly causeth the eyes to
breake into teares, when
we kneele, as answering
by a naturall affection,
those with whom they
were nourished.

Those that are invited,
and doe taste of the hea-
uently feast of the Lambs
marriage, doe kneele and
prostrate themselves, and
they that rest from all
their labours, rest not
from this labour of pro-
stration: Come then my
soule, let vs goe, and doe
likewise, that the will of
our God may be done on
earth as it is in heauen,
for this is the hauing and

holding, the right, and possession of our euerlasting clayme, title, and interest of eternall life, through *Iesus Christ* our Lord.

O my deare soule, we haue humbled our selues in priuate, & family exercises before we came hither: we haue humbled our selues heere in publique with the Minister, and with this Congregation, both in confession of sinne, and in supplicating for pardon: Let vs not now sweete soule, cease to bee humble, and take state vpon vs, as if wee were haile-fellow, and equall with God.

The

The neerer we drawe
to this sacred act, let vs
be the more humble, and
so we shall come neerer
to God: Let vs wash and
baptize our selues with
teares, sigh in contem-
plation, cast downe our
selues with singular ve-
neration, adoration, pro-
stration, and kneeling,
and so wee shall reioyce
to him with trembling.

Psal. 2.

And seeing, O my
soule, thousands of thou-
sands, and millions of
millions in the trium-
phant Church, and in the
millitant kneele downe,
and worship God. Shall
we sit, or stand, or walk?
No. No. Cast downe
thy selfe then O thou mi-
serable

ferable soule, at the feete of *Iesus*, that thou maist cease to bee miserable, and bowe thy knee to him, to whom all knees are bowed, and let vs assure our selues, that without this wedding garment of humility, we shall neuer bee suffered to abide at this marriage supper of the Lambe, but shall be cast out into vnter darknes, where shall bee weeping and gnashing of teeth.

Being thus heavenly prepared to come, and thus reuerently disposed to partake of these sacred secrets; Now O my deere soule, let vs put forth our hand to take, and

and there with one heart
to touch, taste, and doe
in remembrance of our
sweet Sauour *Iesus*, this
blessed action, that the
Power thereof may re-
solue vs in our life with
quietnesse, in our death
with comfort; may giue
vs hope in our graue, to
rise in the glory of the
iust, may giue vs a pub-
lique discharge of all our
sinnes, in the day of
iudgement, and inuest
vs with immortality in
the enioyment of euer-
lasting happines, through
Iesus Christ our Lord.
Amen Lord *Iesus*, Amen,
and Amen.

3. *A safe and sealed resolution after the reception of the Sacrament of the Lords Supper.*

Blessed art thou now,
O my soule, blessed
I say, with the partici-
pation of such sacred hea-
uenly Manna, since wee
are hereby grassed into
our Lord *Iesus* his mysti-
call body; we must ther-
fore beare fruit, and doe
such good workes, as
may besee me our cal-
ling.

For it is impossible,
that those who haue tast-
ed of the Lambe of God,
should bee like Tygers,
Wolues, or Dogges, in
their

their disposition and nature.

Wherefore, O my soule, there must now appeare in vs the seedes of an holy life, to walke strongly against all temptations of the flesh, the world, and the deuill, in a state of regeneration, and sanctification of life, by Christ our blessed Lord, in whom it is perfected.

Walking warily, and circumspectlie in that measure of Grace which is giuen, which albeit it be weake, and vnperfect in this our feeble life: yet let vs looke to it, O my soule, that it bee void of all dissimulati-

O s on

on and hypocrisie.

Take heede then, O my soule, least we haue a shewe onely of godli-nesse, and denie the power thereof, for as the Gospell is the Power of God to Saluation, to all that beleue: So is this Sacrament the power of God, to the bettering of our liues, vnlesse wee be Reprobates.

Heb. 12.1

Therefore O my sweet soule, let vs shake off that sinne, which doth so easily beset vs, and let vs now in Gods name, runne with patience the race that is set before vs.

And sithence the Lord our God hath pulled our
fecte

feete out of the snare,
and set vs in a large
roome: let vs runne the
way of our Gods Com-
maundements, and our
hearts shall be enlarged
to be thankfull.

psal. 119.

That wee may truly
say with the Apostle; I
liue, yet not I, for now
Christ liueth in me, since
I leane to liue the life of
sinne, that I may alto-
gether liue the life of
grace.

Gal. 2. 20.

For virtually, O my
soule, is the bloud of
Christ, shed abroad in
our hearts by the Holy
Ghost, & virtually doth
che heavenly Manna of
his sacred body, streng-
then vs with power to
be

bee euen in our verie breathing., terrible to all the deuils in hell, and to all the euils we meete in the world.

We haue not bene, O my deare Soule, at a Sacrament of Commemoration onely of the sufferings of the Lord, who dyed for vs: but also at a Sacrament of Communion, whereby wee haue fellowshippe with the Saints, and therefore we must heartily endeauour, and bodily labour for sanctitie of life, that our soules and bodies may be wel-pleasing Sacrifices to the Lord our God for euer.

Rom. 12.

In smaller faults therefore

fore, O my Soule, wee shall finde our selues to be reformed, and in greater sinnes the power of this Sacrament hath taken away our full consent.

If therefore, O my Soule, wee feele in our selues not so sharpe motions of Anger, Enuie, Pride, Luxurie, and the like, let vs giue the thanks to the Body and Bloud of Christ, for the Power thereof worketh it, and let vs reioyce because the deepest wound draweth neere to health.

And reméber we where we haue bene. Was not the Place holy Ground? Was it not the House of
God,

God, the entrance into
Heauen; yea, the Table
of God, and the meate,
Angelicall *Manna*?

Shal not all this strick
a terrour into vs, O my
Soule, neuer to offend
our gracious God any
more, neuer to returne
to folly againe.

Had not wee, O my
Soule, the Heauens ope-
ned vnto vs at the time
of the Consecration of
the blessed Sacrament,
and did we not see in the
Contemplation of our
most precious Faith, our
Master of Requests in
Heauen, the Lord *Iesus*
standing at the right
hand of God intreating
for vs, and shall wee
not

not tremble, and quake
to offend so great, so glo-
rious, so gracious a Sol-
licitor of our cause?

We cannot deny, O
my Soule, but that the
Sacraments are Signes
vnto vs? Baptisme of
our entrance into the
Covenant with our God,
and the Lords Supper of
our Entertainment ther-
in.

Shall wee not shew
then some signes and to-
kens of good that wee
haue receiued herein;
that they which beleeue
not may bee wonne to
God, and in seeing our
integrity of life, and sin-
ceritie of profession may
glorifie our good God
which

which is in Heauen for giuing such gifts vnto men.

Yea, we know, O my Soule, that the Sacraments are seales of Gods fauour : vndoubtedly then they leaue a print, and forme of holines vpon al that vafainedly beleeue, whereby God will cuer know them to bee his, who haue receiued the stamp and marke of his Grace.

And the Sacraments are the Conduit Pipes of this Grace, which conuey the Lord *Iesus* vnto vs, and into vs, and if he be come into vs, doubtles hee washeth our pollutions away, & maketh
all

all cleane. Neither is there any creature, O my soule, that hath any hope of Heauen, but doth purge it selfe in this sinners Bath. It is impossible therefore, but wee should be much reformed in our mindes being brought so neere in so sacred an Vnion, and Communion with our God, and his Saints.

1. Jo. 3.3.

And now, O my sweet Soule, me thinkes I feele a great fulnesse of ioy to my vnderstanding sence, hereby I know that thou my soule art satisfied wth the plenteousnes of Gods House, and hast drunke of his pleasures as out of a Riuer.

Psal. 36.8.

I also

I also feele an incomparable ioy, O my soule, in my wil and affections, in that I now loue my Lord *God* with all mine heart, for that hee hath vouchsafed graciously to affoord me this sweet enioyment of his reall presence.

I loue also al the Saints & children of *God* who pertake with me in this sacred secret Mysterie, where euer they be in all the world, and in the sweetnes of this blessed Society, and Fellowship I enioy an incomparable contentation.

Moreouer, O my soule, me thinkes I feele an infinit matter of ioy in my
memory

memory, when I recall to mind, and recount the vnutterable mercies of my *God* in this ~~so~~ surpassing a fauour of his eternall benediction.

How the Lord our good *God* hath preuented vs with the blessings of sweetnesse, with the riches of his grace, with his goodnes external, internall, eternall. I trust therefore, O my sweete soule, that we shall sing the mercies of our Lord *God* for euer.

For my Memory can recount how wondrous mercifull our *God* hath bene vnto vs; and euen now at this very instant hath clenfed vs from all
our

Psal. 21. 4.

Psal. 101.

our impurities that are
past, both in soule and
body, as if we had neuer
committed any sin at all
in all our life.

The multitude there-
fore of my sorrowes, that
I had in my heart for my
griuous offences, this
grations fauour of my
God hath cleane done a-
way, and in steede ther-
of the comforts of our
heauenly Father haue
refreshed thee O my
soule, in sealing vnto vs
our perfect Iustification
in Christ, and strength-
ning the weakenesse of
our begunne Sanctifica-
tion of life.

And now O my deare
Companion, and Fami-
liar,

Psal. 94. 19.

liar, let vs take alwaies
sweet counsell together,
let vs walke in Gods
House, and talke as
friends.

Psal. 55.15

Thou, O my Soule,
shalt inwardly cry, and
flie to the Lord, for the
continuance of his lo-
uing fauours, and I out-
wardly with bended
knees, and lifted vp
hands will attende thy
deuotion, and both will
waite the Lords good
pleasure.

That for the time to
come, and for the re-
mainder of our wretch-
ed dayes wee may clense
our selues by the power
of Gods grace from all
filthinesse both of the
flesh

2. Cor. 7. 1.

flesh, and of the Spirit,
and may growe vp into
full holinesse, in the feare
of God.

Psal. 103. 5

Eph. 4. 22.

That with the Eagle
wee may cast off our
beake, and be renued in
the inner man; and with
the Snake, may strip off
our olde skinne truly,
speedily, and speedily, li-
uing in Repentance as
true Voraries, and Peni-
tentiaries of the Gospell
of *Christ*, and so resting
in this holy Mountaine,
whither by this sacred
mysterie wee are most
happily ascended.

For now, O my soule,
wee haue begun in the
Spirit, in this Mount of
the Lord, where we haue
talked

talked with our God,
and seene the Lord *Iesus*
transfigured; It will be
a perpetual shame to end
in the flesh, and to play
Demas part, who first
harkened to the Word,
and afterward embraced
the world.

Gal. 23.

2 Tim. 4. 10

O what a Reproach
will it bee, if after wee
haue fed on Angels food,
we should againe lust af-
ter the stinking Garlick
and Onyons of *Egipt*.
O my soule, it is farre
worse to fall backe, then
to fall into sinne.

Numb. 1. 5.

God speaketh plainly,
That without holinesse
it is impossible to please
him, for without shall be
Dogges, Enchanters,
Whore-

Heb. 12. 14.

Apoc. 22. 15

Whoremongers, Adulterers, Idolaters, and who-
soever loueth, or maketh
lyes.

Gal. 5. 19.

For the workes of the
Flesh are manifest, adul-
terie, fornication, vn-
cleanenesse, wantonnes,
idolarry, witchcraft, en-
uie, murther, drunken-
nesse, and such like, and
they that do such things,
shall not inherite the
Kingdome of God.

Iac. 3. 2.

Marke, O my soule,
They that do these things
shall dye, saith God, not
they that haue done these
things: For in some
things we offend all, and
euery age of our life,
even among the most
faithfull and sincere, hath
its

its peculiar fault and folly.

But they that do these things, they shall die, that is, those that continue in doing of them without repentance ; not they that haue done them, and repent, and strue to their vtmost endeour, neuer to returne againe to folly.

Seeing then, O my soule, we haue now escaped the filthinesse of the world, the plague, and euill of our owne hearts, and the deuill of darknesse, and haue tasted of the good word of God, and of the powers, and ioyes of the life to come,

Heb. 6. 5.

How should we euer re-

P uolt

2 Pet. 2. 22

nolt from the holy Com-
mandement, and with
the dogge returne again
to our vomite, and with
the Swine to our wal-
lowing in the mire.

Luc. 13. 24

The Kingdome of hea-
uen, O my sweet soule,
suffereth violence, and
the violent take it by
force, it must be our Re-
solution then to struggle,
and strongly to strine to
get in at this narrowe
gate, and to walke warily
in the perplexed path
of life.

Mat. 13. 44

Our holy Profelsion,
O my soule, is not for
lazy & cowardly minds,
for the Kingdome of
heauen is an hill, we must
sweat to get vp to it.

It

It is Treasure hid in the field, wee must dig for it: it is an Hire, wee must labour for it: it is a Price, we must runne for it: it is a Crowne, wee must fight for it all our life long, euen vnto the end, and in the end to, for then Sathan will bee most busie with vs.

Mat. 20. 2

1 Cor. 9. 24.

2 Tim. 4. 8.

Let vs resolue therefore, O my soule, in the name and power of our God, daily to prepare our selues strong against that day of our death, and houre of our departure hence, and not to bee wandring starres in Gods firmament, or wa-uering hypocrites in Gods Tabernacle, caried

Iud. 13. 7.

P 21 about

about with euery blast of Doctrine; neither let vs quench, or grieue the holy Spirit of our God, or turne this his exceeding Grace into wantonnesse.

Rom. I.

Mat. 2. 9.

But as faithfull, dutifull, and deere children, let vs subiect our selues to the obedience of faith, and grace of God; and then vndoubtedlie GOD will bee alwayes with vs vnto the end, in the end, and after the end, and will make vs as the Angels in his Kingdome of Glory, through his owne mercie, and the merits of *Iesus Christ* our Lord, in whose name let vs in humble and hartie

tie prayer prostrate our
selues , and powre out
our hearts before the
Throne of Grace , and
present our Supplicati-
ons vnto our good God,
in the sauing name of our
Christ, according to that
most excellent forme of
prayer, that *Christ* hath
sanctified with his owne
blessed mouth : saying
for our selues, and ours,
and for all Gods people.

*O our Father which art
in heauen , Hallowed bee
thy name. Thy Kingdome
come. Thy Will bee done
euen on earth , as it is in
heauen. Giue vs this day
our daily bread. And for-
giue vs our trespasses , as
we forgive them that tres-*

*pasſe againſt vs. Lead vs
not into temptation, but
deliuer vs from that euill.*

*For thine is the King-
dome, the Power,
and the Glory,
for euer and
euer.*

Amen.

FINIS.



us
but
ill.